

THE
CHRISTIAN REMEMBRANCER.

FEBRUARY, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I. — *An Address delivered on Laying the First Stone of the New King's Weigh-house, a Place of Worship intended for the Use of a Congregational Church.* By T. BINNEY. London: Jackson & Walford. 1833. Pp. 24. 4to.

WE regret that this production has come so late to hand that we cannot notice it at the length it deserves; but we would rather notice it briefly, than leave it entirely untouched. When we speak of its *deserts*, we mean nothing *intrinsic*; for a more contemptible composition cannot be, whether in respect of style, matter, argument, learning, or anything else that can confer value on literature. But this "Address" has acquired very considerable importance from its appropriation by the principal organs of Dissent; from its tacit adoption by the great body of the Dissenters, who, after such appropriation certainly ought to disclaim its language, unless they would participate its guilt; and by the entire recognition of its principles in a formal document put forth by what may be called the Sectarian Convocation (for, while we are deprived of ours, the Dissenters enjoy theirs in all its vigour and efficiency) in Redcross-street.

Of the folly and ignorance of the pamphlet before us we shall say little. Suffice it to observe that the Independents are represented as "*unquestionably the first, who, as a body, advocated a generous and impartial toleration;*"* and, though Mr. Binney himself admits that

-
- * The Independents: whose first station
Was in the rear of Reformation,
A mongrel kind of Church dragoons,
That served for horse and foot at once,
And in the saddle of one steed
The Saracen and Christian rid;
Were free of every spiritual order
To preach, and fight, and pray, and murder;

Agreed in nothing but to abolish,
Subvert, extirpate, and demolish."

Hudibras, Part III. Canto II.

the only time they were in power, "they acted *inconsistently* by excepting Prelacy and Popery," yet, for all this, we are only to "remember that it *was* inconsistent," and rapine and sacrilege become venial things, and to the Independents "we are indebted, as a nation, for whatever of civil or religious liberty we enjoy!" We have no doubt, even had we no better voucher than Mr. Binney, that if he and his sect could obtain their ends, they would deal us the same measure of "civil and religious liberty" which they graciously bestowed on our forefathers. For thus he speaks of the Church of Ridley and Latimer, of Hooper and Jewell, of Hall and Beveridge, of Wilson and Porteus, and of so many of their spirit since their time; the Church of Hale and Nelson, of Johnson and Hannah More, of Southey, and Coleridge, and Wordsworth:—

It is with me, I confess, a matter of deep, serious, religious conviction, that the Established Church is a *great national evil*; that it is an *obstacle to the progress of truth and godliness in the land*; that IT DESTROYS MORE SOULS THAN IT SAVES; and that, therefore, *its end is most devoutly to be wished by every LOVER OF GOD AND MAN*. Right or wrong, this is my belief; and I should not feel the slightest offence if a Churchman were to express himself to me in precisely the same words with respect to Dissent.—P. 20.

Ravings like these would deserve no notice, did not the professed organs of Dissent echo the cry, and repeat, "This is *the truth*, whatever some half-hearted Dissenters may say."

Let no Dissenter be "half-hearted" now. "If the Lord be God, follow him; but if Baal, then follow him." For once we are quite agreed with Mr. Binney: "Every pious and patriotic man should feel that he is not permitted to be neutral. A judgment must be formed, a side taken, and every legitimate weapon appropriated and employed."* Let the Dissenters form their judgment, and take their side. There are many, we believe, who agree with Mr. Binney in their hearts, but who will not venture on the shame of so revolting an avowal. Let them stand forth, that we may see them. If they really believe themselves true "lovers of God and man" in consigning the majority of Churchmen to everlasting perdition, let them proclaim their belief aloud, and let them see how many will reëcho it. Let them see, whether after all they say about their numbers, they will find the great body of the Christian people of England ready to agree with them that every Churchman, because he *is* a Churchman, if he escape hell at all, can only escape "so as by fire." Such Dissenters dare not express their thoughts, lest they share the contempt and disgust which has already been cast upon Binney by every heart capable of a moral feeling. But there are Dissenters who not only shrink from the contact of such a man as Mr. Binney—a very humble degree of right feeling is requisite

for that—but who, while conscientiously deserting our communion, still are friendly to the principle of an Established Church as the safeguard of Christianity, while they are thankful for the entire toleration and liberty of conscience they enjoy beneath her shadow. On these too we call, not to be “half-hearted.” Let these openly renounce all connexion with the bitterness and blasphemy of the Weigh-house orator. This, we are happy to find, some have done. And, O that our feeble voice might enter into the ears of *some* Dissenters whom we love and cherish not less dearly than souls of our own communion! O that we could prevail upon *them* calmly and solemnly to deliberate on the points that divide us, and, as we are convinced such deliberation must issue, return into the bosom of the Church! And we would tell those religious Dissenters who still wish to see the Church established and effective, and who would cheerfully unite their endeavours to save her, that there is no other way of promoting their object than by JOINING HER COMMUNION.

And we say, let not Churchmen be “half-hearted” either. “A double-minded man is unstable in all his ways.” With the *whole* heart let Churchmen profess their attachment to their Church. We are glad to find that a declaration of the Laity, on broad principles, is in circulation. Every Layman of the Church *must* sign it. There must be no halting between two opinions. Sorry indeed should we be, and degraded, could we entertain towards nonconformity the feelings expressed towards the Church by Mr. Binney. Let the guilt and the shame of such things rest with those who profess or do not disown them. But, when such principles are at work against the Church, let neither exposure nor opposition be wanting for a moment.

We are not afraid for the firmness of our Calvinistic brethren, nor ever were. There are some indeed who “went out from us, but they were not of us;” but such are few. We envy them not as they read the following, which we extract for their edification.

In spite of Acts of Parliament, Creeds and subscriptions, the Church of England is the most discordant and divided christian denomination in the land. The most opposite and conflicting opinions are professed and inculcated by her sons—by men who have solemnly signed the very same identical declarations. The clergy are separated into parties; the pretence that uniformity exists among them is a pretence, and nothing more; and every man knows it to be so, who has an eye to observe, or an ear to hear, or a head to think; and every such man will admit the assertion, who has honesty to acknowledge what he cannot but perceive. And these differences of opinion are not confined to minor and insignificant matters, but, upon the showing, and according to the current language, of some of the clergy themselves, enter into the very essentials and fundamentals of the faith. Hence it is customary for them to speak of large tracts of the country, in which there is only here and there a solitary clergyman who “preaches the gospel;” and this man is often represented as despised by his brethren, and persecuted by his neighbours, for his adherence to the truth. Hence, too, we hear of the “gospel” (the *gospel*, observe,) being “introduced” into a place, in which it had not been declared for thirty,

or fifty, or a hundred years. By such facts, incessantly obtruded on our attention, we are given to understand that *anti-evangelical clergymen* are an overwhelming majority. If any of an opposite character are elevated and dignified, the wonder is announced with triumph and trumpets, and we are thus left to the natural inference, that, in the high places of the Establishment, spiritual religion is the exception, and not the rule.—Pp. 9, 10.

We need not say that all this only applies to the language of a very few. Mr. Binney has admitted that those who hold it are opposed to "an overwhelming majority." In fact, it is the language of men who are much more justly to be classed with Mr. Binney's friends than with ours. It has a close affinity with his. The Calvinistic Clergy, as a body, repudiate it. The communion which Mr. Binney charges with being "the most discordant and divided Christian denomination in the land," cannot, even by himself, be accused of being divided into *more* than two parties! and those two, such as have divided the boasted unity of Rome itself. Let this be contrasted with a communion which admits to its *pulpits* the Episcopalian, the Presbyterian, the *Anabaptist*, the Methodist, and the *Quaker*! * for such is Mr. Binney's. Our Calvinistic friends will hurl back Mr. Binney's insinuations with the shame and scorn they deserve; and one UNITED cry will ring through the tents of Israel,—“The sword of the Lord, and of Gideon!”—“The Lord his God is with him, and the shout of a King is among them!”

ART. II.—*Horæ Homileticæ: or Discourses (principally in the form of Skeletons) now first digested into one continued Series, and forming a Commentary upon every Book of the Old and New Testament; to which is annexed, an Improved Edition of a Translation of Claude's Essay on the Composition of a Sermon. In Twenty-one Volumes. By the Rev. CHARLES SIMEON, M. A. Senior Fellow of King's College, Cambridge. London: Holdsworth & Ball. 1833. 8vo.*

(Continued from p. 20.)

WE come now to consider, II. The peculiar and especial objects of Mr. Simeon's work; and these are, 1. To assist, and in some manner, instruct, in the art of composing sermons. 2. To afford a practical and applicatory interpretation and exposition of Scripture.

We would not be understood to depreciate either the labour or the intrinsic value of this great work, in stating what is, however, most necessary to be remembered, that it was not written *originally* with either of these views. The skeletons were not *at first* composed with a view to assist or instruct others in composition, but were written as a

preacher would write a sermon, for his own use in his own fold ; they were, indeed, Mr. Simeon's *sermons* ; all, at least, that he ever committed to paper, of what he preached in his own church. This is, indeed, palpable, from the personal and peculiar allusions with which they abound ; which would certainly have been retrenched, had it been Mr. Simeon's object to make his volumes in *all respects* applicable to general use. So little, indeed, does the *system* of analysis enter into the essence of the work, that when Mr. Simeon *wrote* a sermon, (which he always did for the *University* pulpit,) he did not analyse it for the *Horæ*, but published it in its place at full length. In like manner, the idea of a continued expository comment on Scripture, is no part of the original design. In discourses on 2536 independent texts it cannot happen but that there must result something which may fairly be called a commentary on the Bible ; yet the work is such, not substantially, but only incidentally. A complete commentary the reader would look for in vain. Many texts, important for their difficulty, or their doctrinal purport, are altogether unnoticed. It would be unjust to the work, and unfair to the reader, to treat it as a *systematic* exemplification of either Claude's theory, or any other ; or to consider it in the light of a *complete* expository comment on the whole Scriptures. It is *published* indeed both as an exercise and a commentary ; it was *written* with a very different view.

With this reservation, we proceed to examine the objects of the work as *published* ; and, 1. That of assisting the preacher in the composition of sermons.

It is a fact universally admitted that no sermon can be clear, comprehensive, and adequate to the just elucidation and application of its subject, unless composed on a *plan*. This plan may either be reduced to writing, or it may exist solely in the mind, and the preacher may work from it by simple recollection ; but a plan there ought to be ; and, where there is sufficient leisure, it will be highly desirable to write it, both for impressing the memory, and accumulating richer and better arranged resources than the mind, without this aid, can commonly retain. In regard to the younger clergy, and probationers for the ministry, the system of writing outlines is, in the highest degree, important ; and perhaps there could not be a more profitable exercise in this way than to *anatomize* the sermons of our standard divines ;—to write out the naked outline of divisions, &c. accompanied with an abstract of the mode in which each division or subdivision is treated. Our readers may find a very valuable specimen of this exercise in the "Summaries" prefixed by Mr. Hughes to the several sermons and treatises in his "Divines of the Church of England ;" although, in practice, we should recommend something still more simple, and departing somewhat further from the *actual* language of the authors. After the skeleton

has been sometime laid by, let the student *flesh* it in *his own* language; he can *then* read over again the original sermon, and it will afford that impulse to his mind which, in retouching, will give richness and vigour to his own composition, without any of the servility of the plagiarist or imitator. But this system, it is obvious, is only calculated for temporary practice. It is by no means desirable that a preacher should confine himself to a certain number of texts; and he knows little of the art of composition, if he is unable to take a text of his own, and arrange the plan of a discourse on it for himself. As an intermediate step between analysis of sermons already written, and construction of outlines on given texts, no help can be more valuable than sketches on the plan of Mr. Simeon's skeletons. The analytical system is defective without the synthesis. He who can *well* reduce a good sermon to its elements, and faithfully and vigorously fill out a good outline, wants no qualification for a preacher which matter and argument can bestow. Let him be well acquainted with his Bible, he may choose his own text, and treat it successfully.

From these observations it will appear that we are not agreed with some of Mr. Simeon's "most judicious friends," who fear "that these skeletons may administer to sloth and idleness."* We apprehend, that, had these gentlemen made the experiment themselves, they would have found the skeletons "so constructed that they cannot possibly be used at all, unless a considerable degree of thought be bestowed upon them."† In our own judgment, an outline of this nature could not be *accurately* and *energetically* filled, without *much more* labour than would be required for original composition. If the student *who cannot compose* flatters himself that he can use Mr. Simeon's skeletons, he is deceived. He may, indeed, write a series of words, "which, if read distinctly, will occupy the space of nearly half an hour;"‡ but he will not realise Mr. Simeon's idea. We may here be said to be inconsistent with the opinion we have expressed above, that written skeletons are good *introductions* to composition; we are not, however, here speaking of mere *attempts* on the skeletons, exercises which are, doubtless, excellent introductions; but of correct and animated completions of the outline, which, if our clerical readers have a mind to try, they will, we doubt not, find much more difficult than the ordinary composition of a sermon. The productions of Raphael and Phidias are justly employed for the instruction of the tyro; but should we give no credit for original powers to him who should produce an exact copy from either?

The skeletons not being originally written with a view to regular composition, the question of this application comes naturally to be discussed. Mr. Simeon's practice may be considered in favour of

* Pref. p. xi.

† Ibid.

‡ Pref. p. x.

extemporaneous preaching. He certainly does not advocate that system on the ground which, we are satisfied, is the foundation of its popularity with many, an absurd, we might say, blasphemous interpretation of Matt. x. 19, 20. Indeed we think we may infer, both from his language and his practice, arguments which invincibly demonstrate the superiority of the system commonly in use with the English Clergy. But our readers shall judge.

It is not possible to say what is the best mode of preaching for every individual, because the talents of men are so various, and the extent of their knowledge so different. *It seems at all events expedient that a young Minister should for some years pen his sermons, in order that he may attain a proper mode of expressing his thoughts, and accustom himself to the obtaining of clear, comprehensive, and judicious views of his subject:* but that he should always continue to write every word of his discourses, seems by no means necessary. Not that it is at any time expedient for him to deliver an unpremeditated harangue: this would be very unsuitable to the holy and important office which he stands up to discharge. But there is a medium between such extemporaneous effusions and a servile adherence to what is written: there is a method recommended by the highest authorities, which, *after we have written many hundred sermons*, it may not be improper to adopt: the method referred to is, to draw out a full plan or skeleton of the discourse, with the texts of Scripture which are proper to illustrate or enforce the several parts, and then to express the thoughts in such language as may occur at the time. This plan, *if it have some disadvantage in point of accuracy* or elegance, has, on the other hand, great advantages over a written sermon: it gives a Minister an opportunity of speaking with far more effect to the hearts of men, and of addressing himself to their passions, as well by his looks and gesture, as by his words.—Pref. p. xii.

Mr. Simeon here unequivocally recommends written sermons "for some years," and that the extemporaneous plan should not be adopted until "after we have written many hundred sermons." Let us examine, then, why a plan which works well, and *exclusively too*, for some years, and through *many hundred* discourses, is to be given up at last, for another which "has," it would seem, "great advantages over" it. The value of the first plan is *accuracy*; that of the other, appeal to the passions, by looks and gestures. Now this *advantage*, if such it be, is equally attainable by means of a written sermon; for a written sermon may address the passions; and where the preacher has well mastered it, as is notorious from instances, looks and gestures will not be wanting; but the advantage itself requires to be qualified. Appeals to the passions are not, ordinarily, the best instruments either of healthful or of permanent conviction. Brutus and Antony may thus alternately command the crowd; and the same populace may shout "honourable man" and "traitor" almost in a breath. It was an appeal to the passions which changed "Hosanna in the highest" to "Crucify him, crucify him!" We do not, of course, deprecate *all* address to the passions. The gospel itself addresses them; those, at least, of love, hope, and fear; and many men require something of the

kind to arouse even their *attention*; without which, of course, the preacher's labours must be ineffective. But let our Lord's discourses be studied; how sparingly do *they* address the passions! yet how solemn are they! how affecting! how awakening! how convincing! We would not hear a Christian preacher deliver the tremendous truths of his commission like "the saying of a lesson;" but even this would be far preferable to much that we have seen in the way of "looks and gestures" in the pulpits of extemporaneous preachers. Decency is not enough, but indecency disgusts. But for this advantage, equivocal as it is, and attainable as it is under the ordinary method, Mr. Simeon would sacrifice *accuracy*; a quality, in a sermon especially, of the very first importance. We do not hesitate to say that no quality is of such rare attainment by speakers as *accuracy*; and it very often happens that the most fluent and eloquent speakers are the most deficient in this particular. Fox used to say of Pitt, with equal truth and generosity, "I am never at a loss for *a* word; but he is never at a loss for *the* word." Now it is *the* word which it is the especial province of the preacher to have always at command. In the study, the sermon writer will consider every word;—does it "*accurately*" express the required idea? does it express the idea *clearly*? will it be intelligible to the ordinary hearer? or, will it convey to him an idea different from that intended by the preacher?—

" ——— ——— *incomptis allinet atrum*
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambigüè dictum; mutanda notabit;
Fiet Aristarchus;" ———

all this is impossible in the pulpit; but is it unimportant? Surely none would say so, who had ever considered the importance of gospel ministration. Were the sermons of our most practised extemporaneous preachers taken down exactly in short-hand, which of them would sanction the publication *precisely* in that form? And yet the sermons *have* been so published, and in the most effectual manner; effectual, too, in no matters of temporary interest, but in regard to subjects which the most thoughtful approach the most tremblingly. One *inaccuracy* may have affected the salvation of a soul.

The authority of Charles II., who commanded the preachers before the University of Cambridge to discard written sermons, will scarcely be allowed much weight. Although ostensibly done to approximate our practice to that of the foreign Protestant Churches, the character of the prince forbids us to admit for a moment that this was the genuine motive. Indeed, in the order itself, the word Protestant does not occur; and it was the Romish, and not the Protestant practice, which the king had in view. We do not deny that the extemporaneous

system had been before that time much practised in the Church of England; and it was, perhaps, the general disadvantages which resulted from it that caused it then and afterwards to fall into disuse. We have said Mr. Simeon's practice as well as reasoning is not always in favour of the system he advocates. Notwithstanding the royal mandate, recorded in the university statute book, Mr. Simeon has *invariably written* the sermons he has preached in St. Mary's. He tells us that he does not think the extemporaneous system advisable "in all places,"* and this, it appears, is one of them. And who that has ever heard Mr. Simeon in the University pulpit and in his own, could doubt to which the preference was due? Accuracy, which he, in common with all "men of wisdom and candour," admits to be the honourable distinction of the written sermon, is remarkably conspicuous in Mr. Simeon's written compositions; it is from these that we extracted all that we adduced of solid and valuable in theology in our last number. When Mr. Simeon took pen in hand, he found that he could no longer indulge that loose and unsatisfactory course on the regeneration question, which his skeletons leave open to others and himself. He was obliged to submit to the constriction of the system; and under that constriction, the Proteus Arminio-Calvinism delivers a true oracle, and accords with the Bible, antiquity, and the Common Prayer. Of so much importance, even to sound theology, is accuracy of expression; and, indeed, we shall commonly find the best *divines* have *written* their sermons.†

2. As a practical commentary, the plan of Mr. Simeon's work is good; although, as we have already intimated, the reader must not expect to find it a *perpetual* commentary. He will, however, meet with some compensating advantages. No commentary, not even that of Henry, can go so minutely into the discussion and application of *single texts*, as a series of skeletons; and thus, if the reader find many, and important portions of Scripture unnoticed, he will find others not less important, thoroughly sifted and closely applied. This species of composition too is eminently useful to those clergymen who revive the true *homily*, the *ὁμιλία*, or familiar exposition of Scripture, which, however desirable, few clergymen have leisure to *write*. In continuous skeletons they will find almost all that it will be necessary to say.

Thus far then we have only spoken in the present number of the *objects* of the work. We must defer our consideration of their *execution* to another opportunity.

* Pref. p. xiii.

† We beg our readers to refer to the Christian Remembrancer, Vol. XI. p. 36.

ART. III.—1. *A Last and Summary Answer to the Question, "Of what use have been, and are, the English Cathedral Establishments?" with a Vindication of Anthems and Cathedral Services; in a Letter to Lord Henley. By the Rev. W. L. BOWLES, A.M. To which is added, an Answer to an Article in the Edinburgh Review, on the Relative Number of Learned and Eminent Characters furnished by the Scotch and English Churches.* London: Rivingtons. Bath: Carrington. Pp. viii. 117.

2. *Remarks on the Prospective and Past Benefits of Cathedral Institutions in the Promotion of sound Religious Knowledge and of Clerical Education.* By EDWARD BOUVERIE PUSEY, B.D. *Regius Professor of Hebrew, Canon of Christ Church, late Fellow of Oriel College, Oxford.* Second Edition. London: Roake & Varty. Oxford: Parker. Cambridge: Deightons. Pp. xii. 184.

WHEN the great Lord Bacon pronounced that "deans and canons, or prebendaries of Cathedral Churches, were of great use," he little anticipated that such a manifest truism, as we shall prove this assertion to be, would endanger his well-earned reputation with the enlightened *Christian infidels* of the nineteenth century. Such is nevertheless the fact. The modern apostles of dissent would fain establish a railway, as it were, to bliss, and promote religion and morality by contract—would have that gospel, by which we hope for *things eternal*, taught at the least possible sacrifice of *things temporal*—would, in fact, reinstate the money-changers, and buyers and sellers in the temple of the living God—and renew the "abomination of desolation" which Cromwell and his army of dissenting regicides perpetrated—and which still, like the brand on the forehead of Cain, remains an indelible mark, by which these Reformers may be known from Christians, and their real views held up to execration. The print of the horse-hoofs of these impious violators of the "holy of holies" is still visible in many of our cathedrals—even within the very altar rails, where we commemorate the sacrifice of the Lord "that bought us," traces of their sacrilegious hands may be discovered—and well do the present generation of Cromwells vindicate their claim to such a worthy parentage, when they exclaim with the immaculate Lord Teynham, "Of what use are Deans and Chapters?" and when, with the diabolical spirit of the *Westminster Review*, in speaking of our venerable cathedrals, they cry, "Down with them, down with them, even to the ground; why cumber they the earth?"

Were the enemies of our Church, however, confined to parties so utterly worthless, both in mental calibre and popular weight, as these dissenting brawlers, we should have little to fear. The audacious falsehoods uttered by Dr. Bennett at the Poultry chapel—the wild ravings

of the disciples of Irving—the blasphemies of Taylor and Carlile—the Christ-denying doctrines of the Socinians—the impieties of Howitt—all levelled, as they are, not at the Church of England alone, but at the root of all religion, are sources rather of pity than alarm. But when men, under the guise of friendship, sap and mine the altar—when certain Latitudinarians connect themselves with the Humanitarians, or any other herd of schismatics, for the purpose of injuring that stately fabric, which, having sworn to defend, they are conscious of having betrayed, it is time for all true sons of the Church to arm for the conflict, and go forth against these suspected friends—conquering, and to conquer.

The question, in fact, has arrived at this crisis—Whether the Church of England is to be bound hand and foot, and delivered up to the will of her enemies—whether an ancient and venerable structure, founded by the wisdom, and consecrated by the blood, of its first immortal architects, is to be levelled with the dust, merely because a few minute philosophers have discovered that its proportions are not strictly geometrical, and because certain “malignants” find it an obstacle in their road to universal anarchy? Both these parties are aware that, to use the language of a distinguished author, “The property of the Church and the British Constitution began to stand, and will inevitably fall together; and, that if innovation successfully assail the one, the days of the other are numbered also.” The Dissenters, therefore, attack her proportions, hoping to have the *job* of reconstructing the edifice; as the dissenting preacher, Dr. Bennett, significantly asked, (from the pulpit too!) when discussing the *glorious* spoliation of city churches, as his tolerant and Christian party call the impious desecration of God’s altars, and the unhallowed disinterment of the dead—“Why did not the Dissenters obtain them?” In other words, why are not places, devoted to the service of the Most High for so many generations—in which an apostolic succession of the priesthood has been accustomed to officiate—given up to a class of men who have no part nor portion with that priesthood, inasmuch as they deny the validity of episcopal ordination, and thus call in question one of the most important features of that ecclesiastical constitution ordained by Christ himself and perpetuated by his Apostles?

The malignant infidels who constitute the other division of our assailants, repudiate even the semblance of any religious profession; and boldly declare, that, like Belshazzar, they are prepared to defy the God of heaven, and convert his temples into change-houses, and the sacred vessels consecrated to his especial service to the, with them, ordinary purposes of rioting and drunkenness.

In such a state of affairs it is a natural, nay, even an imperative duty for Churchmen, to be on the alert. And, fortunately, we possess

champions both able and willing to do battle in behalf of their profession. First and foremost in the ranks of ecclesiastical chivalry, stands the Rev. W. L. Bowles—a name so long and so deservedly esteemed in the literary as well as the religious world; and ably and right manfully is he seconded by Professor Pusey, one of the brightest ornaments of the University of Oxford. Under their attack, not only our open enemies, but our reputed friends, are mere pigmies: their utter shallowness—their ill-concealed malignity—their total ignorance of all that they profess to be well acquainted with, are held up to ridicule and contempt; and we much doubt if they will again venture to appear in the character of Reformers—except they may have learnt wisdom by this exposure of the fallacy of their pretensions, and seriously set about reforming themselves. They may do very well for *masters* of Chancery or *honorary masters* of arts, but as for being *masters* of any thing else, that is “past praying for.”

Of Mr. Bowles's pamphlet we are able to speak with the most decided approbation; like all his publications, it abounds with a fervour of description and contempt of worthless assailants, which is highly attractive; but the filial, the earnest solicitude with which he contends for the honour of his beloved Salisbury, is at once interesting and delightful. From his own chapter alone he selects a band of worthies with which he challenges the whole Scotch Church—“from John Knox to Prophet Irving.”

“Enter, then, from the chapter of Salisbury,” exclaims our animated champion—

1. Prebendary Martin Benson, afterwards Bishop of Gloucester, author of many eminent theological works.

2. Bishop Hoadly, of whom I need not say a word.

3. Bishop Sherlock, ditto.

4. Bishop Douglas. A Scotchman, who might have been, but for our universities and cathedrals, an unknown minister of an obscure kirk.

5. Bishop Burgess. Founded a *college*, as well as being an eminent scholar and divine.

6. Dean Pearson. Author of the most interesting Life of Claudius Buchanan, and now engaged in writing the Life of that humble man of God, Swartz, with whose name India and Christian Europe resounds.

7. Archdeacon Stebbing. Various learned theological works.

8. Archdeacon Daubeny. *Built a church!* as well as wrote a “Guide” to it—the work of a profound Protestant theologian.

9. Archdeacon Cox, who has thrown much new and interesting light on the historical periods on which he has treated.

10. Prebendary Gilpin. Sermons, Essays, and Life of Gilpin, of Durham.

11. Prebendary and Archdeacon Dodwell. Various learned and distinguished works, particularly on the Athanasian Creed.

12. Canon Bampton. If not a writer himself—*qui facit per alium facit per se*, he was the munificent founder of that Lecture in Oxford which has produced a White, a living Bishop Mant, eminent as a divine—eminent as a pious poet—eminent in learning and virtues—and a successive host, many most distinguished and learned, as Lawrence, Archbishop, &c.

13. **Prebendary Gloucester Ridley.** Author of *Life of Ridley*, his great ancestor, school-fellow, at Winchester, with Bishop Lowth, author of *Dissertation on the Syriac Language*, and various works of learning and imagination.

14. **Robert Holmes**, collated prebendary, 1790. Oxford Poetry Professor, and Editor of the *Septuagint*—a work of the greatest labour, learning, and importance.

15. **John Clarke, Dean.** The friend of Sir Isaac Newton and Dr. Samuel Clarke, translator of Grotius, author of *Enquiry into the Cause and Origin of Moral Evil*, &c.—a work of deep research and great knowledge.

16. **Robert Charles Blaney**, prebendary, collated 1797. The learned Hebraist, author of *Commentaries on Daniel*, &c.

17. **French Lawrence**, prebendary of the prebend possessed by Camden. Lawrence, brother to Archbishop Lawrence, it is well known, was the intimate friend of Edmund Burke, whom he assisted in all his great works, author of some of the happiest effusions of humour in verse, but author of a far more valuable religious work, published after his death by the Archbishop.

18. **Shute Barrington.** Excellent and eloquent Sermons, &c., but more distinguished as having dispensed, in munificent charities, *one hundred thousand pounds*.

19. **Prebendary Faber.** Mythologist, of various learning, and eminent theologian.

20. **Berens, Archdeacon.** Author of several excellent works relating to the Church.

21. I may be indulged in adding the name of my friend, Canon Macdonald, the nephew of Bishop Douglas, and author of his *Life*.

22. **Canon Clarke**—my coadjutor in defence of Winchester College, and author of many eloquent Sermons and Charges.

23. Having extended the number so far beyond the Critic's including his *one poet*, now behold a name with which he must be familiar—**ALLISON**, prebendary of Sarum.

24. Lastly, though "the list might be extended," let me conclude with mentioning that accomplished young man, of the highest learning, piety, and promise, cut off, as he was about to shine among the foremost ranks of his profession,—the accomplished son of a most accomplished scholar, my friend, the present Dean of Winchester.—Pp. 92—95.

Professor Pusey now claims our attention. His work, though equally valuable, is written in a style strikingly different from that of Mr. Bowles. His attack upon the Church Reformers is not so *brusque*, but his blows are equally effective. He enters into a detailed history of the origin of cathedral endowments. He vindicates, in a most able manner, our Universities from the charges brought against them by Dissenters, and fortifies his argument by a quotation from Dr. Chalmers, who is not a member of our Church, but who still bears the following honourable testimony to their utility—

A bare recital of the names associated with Oxford and Cambridge, would further convince us, that, from these mighty strongholds have issued our most redoubted champions of orthodoxy; and that the Church of which they are the feeders and the fountain heads, has, of all others, stood the foremost, and wielded the mightiest polemic arm in the battles of the faith.—*On Endowments*, P. 67.

We must, however, leave the subject of our Universities, and the clerical education pursued in them, to a future occasion, merely observing, that when the Professor says that Divinity students are only

called upon to "attend twelve lectures from the Regius Professor of Divinity," he entirely forgets the twenty-five Norrisian Lectures, which Cambridge men, at least, are invariably called upon to attend—and the Sunday evening Lectures, which, in many of our Colleges, are read by the Master himself—as in the case of the present excellent Bishop of Lincoln, who, when Master of Christ's College, invariably undertook this important duty himself—and at which the students of his College were expected, and others permitted to attend, and which are continued by his worthy successor to the present day.

The proposal of establishing in each of the Cathedral Chapters a species of Theological Seminary, is well worthy the consideration of our Prelates; and would infallibly, under proper management, render especial service to the Church.

But, let us ask, are the Chapters of our Cathedrals of no present use?—Are the daily services, the morning and evening incense of prayer, things of no importance in this enlightened and *abundantly religious age*?—Is it nothing that the house of God is daily open to those who feel a desire to worship?—That the services of the Church are there devoutly and reverently performed?—That in the midst of cities given up to voluptuousness and worldliness, one spot is daily hallowed by acts of prayer and praise?—which, peradventure, may, in God's good time, avert that removal of our candlestick, at present threatened, and protect our Sion from the hands of the spoiler.

Nor ought we to forget that by them Christianity was first planted in our country;—by them it has since been watered. In whatever light we view them, whether in the direct services which they have rendered to the places where they are established, or indirectly in the benefits conferred upon the Clergy generally—or, again, as places in which eminent men might prepare for the higher and more responsible duties of the Church, or, as giving opportunity and leisure for the equally laborious, though less active duties of Divines and defenders of our faith—or, as furnishing maintenance for other offices, in themselves inadequately provided for,—or, lastly, as holding forth an incentive to higher theological attainments:—in every way they have rendered important theological service—in every way they are entitled to the respect and support of the friends of religious truth.

In illustration of this point, hear Professor Pusey:—

These institutions, then, were the nurseries of most of our chief Divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to the Church: to them and to our Universities are our Church and Nation indebted for the mightiest works, which have established her faith or edified her piety. It is natural, indeed, that lay writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had mighty men, to whom all Christendom was much indebted, and not care to inquire what particular offices in the Church they may have filled; it is natural they should

turn to the list of the present Dignitaries of our Cathedrals, instead of tracing out the unobtrusive history of our great Divines; and it is equally natural that, conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one, and must be decided by history. Whether, then, we take a list of our great Divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, that to our Endowments, and principally to those of our Cathedrals, we are indebted for almost all the theology of our Church. It may be dry to review a catalogue of names: but there is no more compendious way of arriving at some insight into the truth; and those, who have to decide on the utility of these institutions, may well impose upon themselves the pains to see what fruit they have borne. It is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church.

On opening, then, Willis's History of the Cathedrals, before the year 1728, when the account closes, there occur in the Cathedral of Christ Church alone, the names of *Hammond, Sanderson, Gastrell, South, Smalridge, Samuel and John Fell, Aldrich, Archbishop Wake, Archbishop Potter, Allestree, Owen, Porocke, Tanner, and Hyde*; among the Deans of Peterborough again, are *Jackson* [on the Creed], *Cosin* [Scholastical History of the Canon], *Simon Patrick*, and *Kidder*; among the Canons, *Lively* (one who was most depended upon in the present translation of the Bible), and *Thomas Greaves*, an eminent Professor of Arabic in this place. In Ely, further, we find *Bentley*, among the Archdeacons; among the Prebendaries, *Archbishop Parker, Whitgift, Bishop Pearson, Spencer, Lightfoot*. Among the Prebendaries of Canterbury, again, we find *Ridley, Alexander Nowell, Samuel Parker, Tillotson, Stillingfleet, Custell* [Polyglot Bible and Lexicon], *Beveridge, Mill* [Gr. Test. &c.]; (besides that it gave refuge to *Isaac Vossius, the Casaubons, Saravia, the friend of Hooker and Whitgift, and one of the translators of our Bible, Ochinus, and Du Moulin, as Windsor did to De Dominis, and the Cathedral of Oxford to a much brighter name, Peter Martyr*.) Nor have we, as yet, even among names so valuable, included many of the most revered of our Divines: besides these, among members of Cathedrals, (I mention such names as occur, many I have omitted,) were *Chillingworth, Bull, Waterland, Cudworth, Archbishop Laud, Bishop Andrews, P. Heylin, Dean Barlow, Bishop Bilson, Hales* (of Eton), *Bishop Gibson, Reynolds*, and in a corresponding situation in the Irish Church, *Archbishop Usher*, as in later times *Dean Graves and Archbishop Magee*; *B. Walton* [Polyglot Bible], *For* [Acts and Monuments], *Bramhall, Atterbury, Allix, Bishop Butler, H. Prudeaur, Shuckford, Bishop Hall, Bishop Conybeare, Bishop Newton, William Lloyd* (Bishop of St. Asaph), *Bishop and Dean Chandler, the Sherlocks, the Lowths, Bishop Hare, Dean Comber, Bishop Wilkins, Cave, Outram, Mangey, Jenkin, Derham, Biscoe, Chapman* [Eusebius], *Balguy, Whitby, Bullock, Warburton, Zachary Pearce, Bishop Fleetwood, Horsley, Horbery, Kennicott, Randolph, Holmes* [LXX.], *Dean Milner, &c.*—so that, with the exception of *Bingham*, who says of himself, "I reckon it not the least part of my happiness, that Providence having removed me from the University, where the best supplies of learning are to be had, placed me in such a station as gives me opportunity to make use of so good a library (Winchester), though not so perfect as I should wish;"—with this, and the exception of those who were Heads of Colleges, as *Barrow*, or constantly resided at them, as *Mede or Hody*, it would be difficult to name many authors of elaborate or learned works, who were not members of Chapters.—Pp. 103—106.

We have made these extracts from the excellent writers under review, for the purpose of confounding those impudent assailants of our Cathedrals, who go about denouncing these Establishments, because they

have produced no fruits. We wish that we could add the table in the Appendix, containing a "Century of Cathedral Divines," — every name in which calls to the mind of those who are acquainted with the history of the Established Church, a train of ideas associated with all the best feelings of our nature. But to both the authors we can confidently refer our readers, not only for a statement of *facts*, but for *sound* argument against our enemies; not only for theories that *may* be productive of good, but for benefits which *have actually* been derived by the public at large from the pious labours of our venerable Church.

Such being the case, it cannot fail to strike an indifferent observer with astonishment, when he observes the manner in which the Establishment is attacked by all parties. By one, her doctrine; by a second, her discipline; by a third, her intolerance is brought forward as a grave charge. But the real cause of the hostility is, she is the champion of Truth, the steady follower of the gospel of Christ, and the enemy of "sedition, privy-conspiracy, and rebellion." Even her enemies confess her to be the most tolerant of Churches. Her ministers are, indeed, the last persons to object to free discussion; and if its consequences are invariably to be such as resulted from that between Horsley and Priestley, they are the last persons that *need* object to it.

But, if from denouncing the penny trash, disseminated by avowed and disgusting infidels, her ministers have earned the title of intolerant, let them say, We glory in it. The Manicheism of Lord Byron, or the Deism of Sir W. Drummond, are too speculative and too metaphysical to excite much serious alarm as to proselytism. But the daring blasphemy of a Hetherington, a Carlile, and a Taylor, teaching that Jesus Christ is an impostor, and hell a fable, is irresistible; it finds a home in the heart of every thief, murderer, and profligate in the kingdom; and when seasoned with a little obscenity, it suits the taste of better *citizens* than these. That men of desperate fortunes and desperate wickedness, should descend to such artifices for the corruption of the people, is not surprising; but it drives the blood from the heart, to see grey-headed philosophers dressed up for the same purpose, in the tinkling cap and motley cloak of a merry-andrew, and performing the antics of Bartholomew fair, to a gaping, grinning audience of drunken mechanics and debauched artizans. The people, *perhaps*, see nothing but the cap and bells, the party-coloured robes and grimaces of the buffoon; they relish the jest, and applaud the jester; but beneath the cap and the cloak, the Christian sees the horn and the hoof of the Prince of Evil.

Our design in entering thus fully into the awful signs of the times is, to endeavour to arouse the slumbering energies of the Church against her malignant, insatiable, and ever-watchful foes. All, however divided amongst themselves, are united against us. In the words of the Sacred Historian: — "It came to pass, that when Sanballat and Tobiah, and the

Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together." Against this combined strength of our enemies, we should be much better able to contend, were we as firmly united in the defence of our Church as they are in assaulting it. The Philistines have put their battle in array against us, and our Israel is threatened by the giants of Reform; but in the name of the Lord God of Hosts, we may go forth to meet them; trusting to the goodness of our cause, Goliaths as they are, we need not fear to attack them, though armed with nothing but a pebble and a sling.

LITERARY REPORT.

Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the Latest Times, on an Original Plan, comprising the two-fold advantage of a General English Biography, and a History of England. Edited by GEORGE GODFREY CUNNINGHAM. Illustrated by a Series of finely executed Portraits. Glasgow: Fullarton and Co. Vol. I. Pp. 486. Vol. II. Pp. 474.

NOTHING can exceed the style in which these volumes are got up. The plates are splendid, and the typography worthy the second city of Scotland. Their external appearance, however, is far from being their most important, or even their most attractive feature. For the information they contain on subjects of the deepest interest is incalculable. The work is to be arranged in nine general divisions, corresponding with nine distinct periods of English History; and these are to be farther subdivided into a political, ecclesiastical, and literary department.

In the ecclesiastical department, which is more peculiarly attractive to us, we find the names of all our most eminent Prelates and Churchmen, from Venerable Bede to the Reformation. And we have great pleasure in bearing our testimony, not only to the general accuracy and fidelity of the

narrative, but to the deep research displayed by the writers.

In a work of this description, we should not have expected so much originality, nor so close an attention to the beauties of language; but we are bound to say, that we have met with some passages, where the deep interest of the narrative is materially heightened by the eloquence of the author. And if—

"The proper study of mankind is man," we do not know any source to which we could direct the attention of our readers, where they could pursue this delightful study with more pleasure and advantage than in the beautiful volumes before us. No library ought to be without them. The Churchman—the politician—the *litterateur*—all will therein find a "ryghte dauntye and toothsome baunquet" for the mind, and will rise from their "mind's feast" grateful to us for having been such excellent purveyors.

Social Evils, and their Remedy; by the Rev. CHARLES B. TAYLER, M.A. No. I. The Mechanic. Pp. viii. 123. No. II. The Lady and the Lady's Maid. Pp. 135. London: Smith, Elder, and Co.

THE first number of this new and interesting work by the author of "May you like it," &c., was published in

October. It would have received earlier notice, but for unavoidable circumstances.

The design of Mr. Tayler is praiseworthy; his object being to counteract, by a series of tales, illustrative of the power and necessity of religion in the daily and hourly concerns of life, "the confusion of error with truth in Miss Martineau's Entertaining Stories."—(p. vi.) Miss Martineau, as is well known, is a Unitarian,—and in her Prize Essay, advertised on the covers of her "Illustrations of Political Economy," has not scrupled to declare, that the Divinity of Christ, "is a doctrine absolutely false." (p. vii.) Mr. Tayler, feeling the want of something better than the reveries of an unbeliever to guide the minds of the young and half-informed, has, in the most laudable way, stood forward to say a "word in season" on the excellence and the importance of our holy faith. This specimen of his work (which will be published in quarterly numbers,) is creditable to his talents and his heart; and we sincerely hope his beneficent purpose will meet its reward in the success of the undertaking. The little work is well got up, and is written in the Author's peculiar and agreeable style.

The second part, containing "The Lady and the Lady's Maid," is by no means inferior to the former; and, if our author continues his career as successfully as he has commenced, we venture to prophesy that the Political Economists will be utterly defeated.

The Oxford Papers:—

1. *Adherence to the Apostolical Succession, the Safest Course.*
2. *The Catholic Church.*
3. *The Present Obligation of Primitive Practice.*
4. *Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.*
5. *Richard Nelson. Nos. I. II.*
6. *On Shortening the Church Services.*
7. *The Ember Days.*
8. *Thoughts, respectfully addressed to the Clergy, on Alterations in the Liturgy.*

9. *Sunday Lessons. The Principle of Selection.*

10. *The Gospel a Law of Liberty.*

11. *The Visible Church.*

12. *Heads of a Week-day Lecture, addressed to a Country Congregation.*

13. *Records of the Church. Nos. I. to XII.*

Printed by King, Oxford. To be had of Turrill, Regent-street.

THE titles of the above short tracts will sufficiently explain the objects had in view by the authors. We can only say that they are all written in a lucid and masterly style, and cannot be too widely circulated in these times. The manner in which the Apostolic succession in the ministry is maintained, commands our warmest approbation. And the "Records of the Church," containing historical facts connected with the history and persecution of the immediate successors of the Apostles, are at once interesting and invaluable. We sincerely hope the pious labourers in this vast and holy field, will receive their wages both here and hereafter.

The Annual Pastoral Letter, intended for general Parochial Distribution.

By the Rev. HENRY HUGHES, M.A. &c. London: Rivingtons. Pp. 8.

A USEFUL tract at the present crisis, containing sound scriptural doctrine, and some very apposite remarks on Dissent; and practical advice to all who are apt to be blown about "with every wind of doctrine."

A Manual for the Afflicted; comprising a Practical Essay on Affliction, with Prayers and Meditations of the Rev. T. H. Horne, B.D. Rector of St. Edmund the King, &c, &c., with an Introduction, and an Appendix of Devotional Poetry. By the Right Rev. GEORGE W. DOANE, Bishop of New Jersey. Boston: Allen and Tickner. 12mo. 1833. Pp. xx. 234.

WE are delighted to see Mr. Horne's excellent manual republished under the favourable auspices of that truly

amiable man and pious Christian, Bishop Doane. It affords a pleasing confirmation of the flourishing state of the Episcopal Church in the United States of America, and is a standing and recorded proof of the affectionate anxiety with which the proceedings of the venerable mother Church in England are watched by our transatlantic brethren. We cannot refrain copying the following short, but beautiful specimen of the devotional poetry written by the worthy prelate.

"IT IS WELL."

Beloved, "it is well!"—

God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, "it is well!"—

Though deep and sore the smart,
He wounds who skills to bind,
And heal the broken heart.

Beloved, "it is well!"—

Though sorrow clouds our way,
'Twill make the joy more clear,
That ushers in the day.

Beloved, "it is well!"—

The path that Jesus trod,
Though rough and dark it be,
Leads home to heav'n and God.

A Respectful Letter to the Peereses of Great Britain. By an ENGLISH-WOMAN. London: Rivingtons; Whitaker and Co. Pp. 19.

A SMALL tract, by the excellent Mrs. Sargent, full of eloquence and truth; and well worthy the serious attention of the female aristocracy of this country, when our strong-holds are threatened.

National Education considered; in a Sermon preached in the Cathedral Church at Exeter; on Thursday, the 31st day of October, 1833. By ROBERT HURRELL FROUDE, M.A. Archdeacon of Totness. Totness: Hannaford. London: Longman & Co. Pp. 26.

AN admirable defence of "National Education," and a powerful incentive for all Churchmen to concentrate their efforts in the instruction of the humbler classes, who, as the venerable

Archdeacon says, "may possibly again become, what they once unquestionably were, the stronghold of Apostolical Christianity."

A Gift for Youth; or an Accompaniment to the Book of Common Prayer. By A LADY. London: Simpkin and Marshall. Pp. 36.

THIS is merely an arrangement of the prayers in the order in which they are read; and intended for the very young, who sometimes interrupt their friends, and indeed the congregation, by their inability to follow the minister. It is followed by a plain, but impressive address to the parties for whom it is intended; and for whom, we may add, it appears to us to be well calculated.

Reformation of the Church Revolution in Disguise; a Country Clergyman's second humble and earnest Appeal to the Hearts and Understandings of the Lords and Commons of the British Parliament. London: Roake and Varty. Oxford: Parker. Cambridge: Deightons. Pp. 71.

A PAMPHLET full of good sense and sound principles, wherein the "restitution of the ancient rights and privileges" of our Convocation is most ably advocated, and the designs of the dissenters unmasked. Our senators would do well to—

"Read it by day, and meditate by night."

The Unitarians Defeated. Substance of the Judgment delivered Dec. 23, 1833, by His Honour, the Right Hon. Sir LAUNCELOT SHADWELL, Vice-Chancellor of England, in the Case of the Attorney General v. Shore, as to the Construction of the Trust Deeds of Dame Sarah Hewley, deceased. Printed by permission of the Vice-Chancellor. London: Fraser. Pp. 19.

IT is our intention in a future number to publish a report of this most interesting and important trial. It may not be known to all our readers, that, as Mr. Chesnutt has observed in his "Solemn Appeal," (noticed in this number) "it is a melancholy and dis-

honourable fact, that numerous pulpits, among the dissenters, which were once endowed by pious individuals, for the preaching of the great truths of the gospel, by the gradual decline of the congregation from the faith of their fathers and grandfathers, came, about the middle of the last century, to be occupied by Socinians."!!! The present decision will, we hope, be instrumental in restoring these desecrated endowments to their legitimate purposes; and in re-establishing in the pulpit once occupied by the great Baxter, a minister, who at least believes in the Divinity of the Son of God, which we understand is not at present the case. At all events the decision of Sir L. Shadwell must be hailed by every CHRISTIAN with feelings of satisfaction and gratitude; as one step towards the extirpation of a schism directly opposed to Christianity, the corner-stone of which is the Divinity of the Son of God.

The present State and Prospects of Dissent; being a Solemn Appeal to the Orthodox Dissenters, on the Necessity of an immediate Union among themselves and with the Established Church. Part I. By the Rev. GILBERT CHESNUTT, B.A. London: Pickering. Pp. 32.

MR. CHESNUTT in this pamphlet has fully maintained the reputation he acquired by his celebrated work on the Popish Question. He clearly proves that dissent, in all its avowed objects in separating from the Church, has been a most complete failure; and that Christianity owes *nothing* to these schismatics who have professed so much. The second part will, we understand, embrace a much wider range of argument than the present introduction; and in the subsequent numbers it is proposed to silence the clamours of these *soi-disant* only real Christians at once and for ever. We hope the learned author will meet with every encouragement to persevere in his praiseworthy exertions to maintain the purity and effectiveness of that Church, in defence of which he is already so favourably known; and that the cause of truth may eventually

triumph against all the machinations both of secret and avowed enemies.

The History of Jonah; for Children and Youth. By the Rev. T. H. GALAUDET, late Principal of the American Asylum for the Deaf and Dumb. With Engravings. London: Seeley and Burnside. Pp. 169.

AN excellent little work, wherein every passage in the life of the prophet is converted into a moral lesson. It would make a good class book.

Readings in Biography. A Selection of the Lives of Eminent Men of all Nations. Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. London: J. W. Parker. Pp. 407.

THE exertions of the Society for Promoting Christian Knowledge, in the noble task of stemming the progress of infidelity and profligacy, with which a portion of the press threatened to overwhelm the land, are above praise. The Saturday Magazine has already effected wonders; but we are happy to observe that their labours are not confined to works of that class. We have already noticed the sermons published under their direction, some of which we think might have been advantageously omitted; but of the work now under review our praise is unqualified. It contains forty-two brief histories of distinguished characters, from Sesostris to Napoleon, into which are compressed the chief incidents of their respective lives; a perusal of which will unquestionably excite in the mind of the reader a desire to be more intimately acquainted with the people and country to which they respectively belonged. And this we consider to be one of the chief uses of elementary works, with the higher order of which this book may be classed. Of the style in which this and similar volumes have been *got up* by Mr. Parker, too much cannot be said. They in every respect demand public support and admiration, vying in external appearance with the splendid annuals, whilst in intrinsic value they are immeasurably superior.

A SERMON ON THE PERSECUTION OF THE CHURCH.

ACTS viii. 1.

And at that time there was a great persecution against the Church which was at Jerusalem.

It cannot be a matter of surprise to any one at all conversant with the distinctive nature of Judaism, that Christianity, on its introduction and in its progress, should encounter the most virulent opposition from the bigoted followers of the Mosaic ritual. It is true that the Almighty, in his mercy, had gradually prepared their minds for the reception of the Christian scheme. "The law was their schoolmaster to bring them unto Christ;" and their prophets had plainly predicted the coming of that Messiah, whom they, in the hardness of their hearts, rejected and crucified. And some of them, availing themselves of Jehovah's mercy, and tracing the lineaments of redeeming love, were converted to the faith of the crucified Galilean, and boldly proclaimed Him, whom their countrymen had consigned to the ignominious cross, to be both Lord and Christ. Yet the great majority of the Jewish nation were unwilling to part with their darling prejudices; they could not relinquish a religion which appeared to them so agreeable to the natural man, (a religion which, in their mode of practising it, consisted so exclusively of forms and ceremonies,) and espouse a cause, which was opposed to all their prejudices and passions, and abrogated the ceremonial law for the introduction of a better system, which taught mankind to worship God in spirit and in truth. They had followed their religion more in letter than in spirit; and while with regard to one prevailing sect, they were scrupulously exact in fulfilling the ceremonial portion of their creed,—in paying tithes of mint, anise and cummin; in their frequent ablutions and fastings; in making long prayers, and in wearing broad phylacteries, they neglected the weightier matters of the law, judgment, mercy, and faith. They were, therefore, naturally averse to any system which reproved their besetting sins, and enforced on its adherents the necessity of doing justice, loving mercy, and walking humbly with God.

Another leading party denied that there was any resurrection, and taught, that there was neither angel nor spirit. To the sceptical Sadducee, therefore, the Christian scheme must have been equally obnoxious as to the formal Pharisee. It was opposed to the cold and heartless views of the former, while it uprooted the self-righteous and uncharitable tenets of the other. All of them had read the prophets with a carnal eye, and had looked forward to Messiah's advent, as to the coming of a great temporal deliverer, who should restore to them their nation's importance and grandeur, and reign over Jerusalem in an earthly splendour, surpassing every thing before seen or heard of. All, therefore, were confounded, when they were told that the Messiah of their prophets was come; and when they were directed to behold Him—in the babe of Bethlehem, lying in a manger, they refused their belief, and as it had been foretold, Christ "came to his own, and his own received him not."

In subsequent times, what would naturally be the conduct of this rebellious and ungrateful people? Was it probable that their hard hearts would soon relent, and that they would view with a more friendly eye the progress of that religion, whose leader they had nailed to the cross? Was it likely that they would suddenly cease to persecute the disciples of the Christian faith, and treat the preachers and followers of the lowly Jesus with greater humanity and love? Their conduct was such as might naturally have been anticipated. They greedily seized every opportunity of opposing the introduction and propagation of the gospel, of vilifying and traducing the converts to Christianity, and of pursuing the more active ministers and disciples of the new faith to judgment and to death. In the forcible language of St. Stephen, whose cruel martyrdom we read of in the chapter preceding that from which the text is taken,—“They did always resist the Holy Ghost; as their fathers did so did they.” And among many other striking proofs of their unrelenting malice, we find it recorded immediately after the history of St. Stephen’s martyrdom, that there was at that time a great persecution against the Church, which was at Jerusalem; and that every house was entered into, and the unoffending inmates, both men and women, were dragged out and committed to prison on the mere charge of being disciples of Christ. So literally was fulfilled that prophetic declaration of the Saviour,—“Think not that I am come to send peace on earth; I came not to send peace, but a sword.” But did the galling arm of persecution quench the zeal, or stay the exertions of these devoted servants of the cross? On the contrary, it served only to renew their efforts, and caused the light of the gospel to beam forth with a brighter and more extended lustre. For we read, that the malice of their persecutors was the means of scattering abroad the members of the Christian Church throughout the regions of Judea and Samaria, and that they that were thus scattered abroad, “went every where preaching the word.”

It is not my intention on the present occasion to pursue that portion of Scripture history to which the text refers. My design is to lead your consideration to the still more melancholy spectacle of Christians, persecuting Christians; to point out to you the sad scene of professing disciples of the Redeemer, some wearing the garb of greater purity in religious belief and practice, and a more ardent zeal in God’s service, traducing with bitter hatred those who are actively and faithfully, though unostentatiously, engaged in their Master’s cause, and straining every nerve to undermine the credit, and endanger the stability of that portion of Christ’s Church, so long and so happily established in these realms.

That an assault of unwonted vigour is directed against the venerable and sacred walls of our Zion, we are no longer permitted to doubt. Our ears are daily assailed by the pelting of the merciless storm. The press teems with its unprovoked and unchristian attacks upon the Clergy, and the Establishment of which they are ministers; and we cannot fail to hear the cry of the more open and candid adversaries of the Church, Down with her, down with her even to the ground! In considering this subject, it may be useful to survey the ranks of those with whom we are called upon to contend, and calmly to inquire into the nature of that danger with which we are now surrounded. Our opponents, indeed,

present a singular, though an alarming aspect. We see the bigoted religionist, the wild fanatic, the cold and calculating rationalist, and the impious unbeliever, associated in their serried lines. We see these parties casting aside all difference of opinion, and rivalling each other only in the expression of their common hatred to the religious Establishment of their country. What then tending to good can be expected from the united hopes and efforts of this truly novel combination? What must be the nature of that cause, which calls forth the united energies of the professing man of God, and of the avowed infidel? How do we read the Scriptures? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?—or, what part hath he that believeth with an infidel?" Look we at the probable designs of our opponents? The contemplation affords little consolation to the faithful friends of our Zion.

They clamour, it may be for *reform* only. How far they are desirous to accomplish the destruction of the Establishment, a little consideration may afford us the means of determining. The cry of reform coming from avowed dissidents, either from the doctrines or discipline of the Church; their desire to remove the blemishes, which they say mar her beauty or impede her efficiency, seems to argue a perfection of Christian feeling, totally at variance with the general conduct, and altogether inconsistent with those uncharitable attacks upon the Clergy and the Establishment, which are daily emanating, either from the lips or the pen of our adversaries. Besides, it is absurd to imagine that those men can be desirous of promoting the efficiency, and, consequently, of enlarging the borders of our Zion, when that desirable end, if attained, must be the means of encroaching upon the number, the respectability, and the power of their own party. With regard to a very considerable portion of those who are leagued against us, it were in vain for them to disguise their impious intentions. They hate all religious Establishments, and all religion, and, consequently, the Church established in this country. They abhor that venerable depository of true faith, that consistent champion of Christian practice, because they know her to be the instrument of instilling into the minds of the people, far and wide, the blessed principles of the gospel. And those hallowed principles, so long as they are permitted to flourish, form, as they well know, an insuperable barrier to their long-cherished purpose of overturning all order and all regular government in the land, and of banishing the sacred truths of Christianity to make room for the dismal lessons of an infidel philosophy. And how do the vast majority of our opponents seek the attainment of their object? Every calumny that malice can invent is heaped with unrelenting perseverance upon the devoted heads of the Clergy. At one time they are abandoned profligates, then they are oppressors of the poor; at another time they preach not the gospel, and then they are the worshippers and seekers of Mammon, instead of employing their energies in the service of their divine Master. Whilst their self-denying spirit, their truly Christian demeanour, their lively zeal, and their unwearied efforts and contributions in the sacred cause of mercy and benevolence;—I speak this without hesitation of the great

majority of my clerical brethren ;—whilst these and all their virtues are purposely kept out of view, or the existence of those virtues, if asserted, is treated with marked incredulity, if not met with contemptuous denial. And then with regard to the Establishment, her alleged imperfections are exaggerated and held up to public derision. Our venerable Church, the time-hallowed bequest of confessors, saints, and martyrs, is now stigmatised as unworthy of respect ; whilst evils of the gravest nature are unsparingly ascribed to her agency, from which, in the eye of common candour, she must for ever stand absolved. In short, she is designated as “ a great national evil ;” (I use the words of one of her calumniators*) “ because she is an obstacle to the progress of truth and godliness ;” and then, (as if this sweeping accusation did not satisfy his spleen,) in the language of the same asperser of her sacred character, it is added, that “ she is the means of destroying more souls than she saves.” What part of her character, I would boldly ask, merits this base stigma ? Does it deservedly attach to her apostolic origin, the purity of her ritual, the perfection of her religious services, or the Scriptural nature of her doctrines ? Can it be truly charged upon the apostolic succession of her priesthood, or upon her sacraments rightly and duly administered ? Can it be justly grounded on the lives of her conscientious members, and the daily tenor of conduct in her ministers, or on their unwearied exertions in the cause of gospel truth ? Can it be fairly due to her efforts in extending the blessings of Scripture education, which she is imparting to the children of the poor, to an extent unparalleled by any other Christian community ? And if these her proud characteristics do not merit the foul reproach, whence can it emanate, save from the fertile invention of a crafty and persecuting hostility ? And if this be the legitimate conclusion, then let me add, that our conduct towards our opponents justifies no such ebullitions of unchristian rancour. I am aware, indeed, that instances of better feeling are sometimes manifested among the multitudes of our opponents ; I hail their candour, when they avow their belief in the doctrines, and their respect for the ministry, of the Church ; but I cannot commend their consistency, nor their regard for the public welfare, when at the same time they seek to be exempted from contributing to her support ; for they must know that she is the instrument of diffusing the doctrines of our common faith through every quarter of the land, and of gladdening many a barren district with the blessed tidings of the gospel, over which their voluntary system, with all the boasted zeal of its supporters, could never extend its influence. Such are the dangers which now beset our Sanctuary ; and whatever may be the professed intention of those who are leagued against her, although some few of their numbers may not at first encourage the extreme proposals of their more violent associates, yet when the conflict rages, and it becomes necessary to take a decided part, it is to be feared that to the Church they will bring no aid, but range themselves, with little hesitation, on the side of the enemy. And there the cry resounds, not, let the Church be perpetual, but, let her and her glory perish !

* Mr. Binney's Address on laying the foundation-stone of a Dissenting chapel.

Let us now for a few moments consider the sad consequences to the country at large, which must result from the victory of our adversaries. Should the Almighty, in his inscrutable wisdom, as a punishment for the sins of this ungrateful nation, permit their designs to succeed; should he suffer them to accomplish the overthrow of our venerable Church, it is impossible to foresee the state of anarchy, infidelity, and irreligion, which must soon pervade this once happy and peaceful land. To use the language of an acute observer:—"The experiment was tried to the utmost in the days of our forefathers, when all the various contenders for it were left to their full swing; and what was the result? Such a scene of discord and confusion, atheism, hypocrisy, and religious distraction, as is not to be paralleled in any age or nation of the world; (for the God of peace was departed from them, and had sent evil angels among them,) till at length they, who had been the first authors of the mischief, grew sick and weary with being tossed to and fro in the storm which themselves had raised: and were glad to return to those who had persevered in the true principles of Christian unity, and assist them in repairing what their own madness and folly had before pulled down."* Do we require further warning? We cannot surely forget the horrid scenes of wickedness and blood, which followed the destruction even of a corrupt Establishment in a neighbouring nation. "We have reason indeed to hope, that the doctrines of confusion cannot now so easily succeed in their effects, as they did in our own country in a preceding age, or more recently in France; but still they have the same tendency, and will ever require our utmost care and vigilance to guard against them."

With respect to what are called the temporalities of the Church, as far as their integrity affects the Clergy, I do not wish at this time to offer my opinion. To you it is unnecessary, and to the enemy it might afford new food for calumny. On this point I will merely adopt the language of Scripture: "Do ye not know, that they which minister about holy things live of the things of the temple? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Thus much, however, I may safely add, that the revenues of the Church, both in the aggregate and in particular cases, are grossly and maliciously exaggerated. But this part of the subject connects itself with the interests of others, perhaps, more than ourselves, not only as they are concerned in maintaining the order and the welfare of society, but as they would shield their own property and rights from the daring hand of the invader. Be it well remembered, that any alienation of those funds, which the wisdom and piety of our ancestors have set apart for ecclesiastical purposes, will afford a certain prelude, first, to the insecurity, and next, to the violation of every other species of property,—a precedent which will be seized with a too fatal vigour. And even now, it is by no means difficult to perceive, through the clouds which threaten the Church, the forms of the enemy girding himself for further triumphs. But I will quit these disheartening reflections for brighter hopes and more cheering anticipation. Let us trust in

* Sermon on Unanimity in Faith and Worship, by Dr. Rogers.

God's mercy that the blow prepared for the Church may yet fall harmless at her side, and that her faithful sons may live to see her acquiring new strength from every trial, and emerging from the fire of persecution uninjured, nay, invigorated by the flame. God grant that she may continue to be the blessed instructress of far distant ages, the ever ready supporter of the weak, the comforter of the sick and the dying! God grant that she may long be permitted to disseminate the principles of the gospel in our own land, and to extend its vivifying sounds to the uttermost bounds of the earth! But her faithful sons must up and be doing. There is no time for delay. The din of preparation in the enemy's camp sounds on all sides. We are not the aggressors. We would only defend the citadel of our Zion from the merciless attacks of those who would fain see her and her venerable temples mouldering in ruin. We would adopt this course, because in so doing we believe that we are contending for the best interests of religion and order in our native land. We believe an Established Church to be necessary for the maintenance of religion in any country. And in this belief, whatever may be the assertions of our opponents, we maintain that we are supported by the concurrent testimony of experience. Destroy the Establishment in this country, and you take away the means of religious instruction from innumerable districts, which, in a moral point of view, would soon be converted into a wide field of desolation and barbarism. We have now, be it remembered, no miracles to enforce the doctrines of Christianity. Supernatural means of bringing conviction to men's minds have given way to the working of human ordinances; and we too well know the disinclination of man's heart to serious pursuits, and its natural proneness to evil, to confide in its voluntary effort to furnish, or even to call for, any wholesome and general provision for instructing mankind in the way which alone leadeth unto life. On this consideration, therefore, as men sincerely anxious to continue and to extend the inestimable blessings of the gospel among our countrymen, we feel ourselves called upon to defend and support that system of religious instruction, which acts, as far as possible, independently of human caprice and indifference, and forces religion upon the attention of mankind by bringing it to their very doors.

Finally, I would appeal to every friend of religion and order on behalf of our Established Church. To her sons I would say;—on you devolves a momentous charge, an awful responsibility; you have received her as a sacred legacy from your fathers, yourselves have participated in her manifold blessings; your children have entered into covenant with God at her fountains—your wives have pledged themselves to you before her altars—your parents and your forefathers lie entombed around her venerable walls—yourselves receive instruction, consolation, and support in her services and ordinances; and when you lie on your bed of death, your sorrows will be alleviated, and your doubts resolved, by her holy teaching and by her pious prayers. I need not, therefore, I trust, encourage your efforts to hand her down unimpaired to your children's children. You will not betray the fortress which every tie of duty and affection binds you to defend. But assuredly our hearts have reason to tremble for the safety of the ark of God. And yet, under his providence, it is for her sons to determine,

whether or no that sacred trust fall into the hands of the Philistines. I call upon them, therefore, to prepare themselves for the trial. Every true Churchman, whatever be his condition in life, or his influence in society, has his part to perform in the impending struggle; and it is the sacred duty of all, from the highest to the lowest, who desire prosperity and peace to the Church, to rally round her in this hour of her danger. If the enemy speak evil of her doctrines, tell them she is built on prophets and apostles, Jesus Christ himself being the chief corner-stone. If they ridicule her ritual, refer them to the simplicity, the conciseness, the fulness, the beauty, and the perfection of her religious services. If they point out her alleged imperfections, tell them that she is the purest Establishment that ever adorned the face of the earth. Inform yourselves minutely on every period of her history; and then you may triumphantly challenge an inquiry as to her origin and her progress, as your experience can testify to her present efficiency. Then will you boldly proceed, exerting yourselves in her defence—your zeal, like that of the disciples of old, amidst persecutions and death, will rise with the emergency—you will pursue your hallowed course, undismayed by the threats, undeterred by the taunts of the enemy; and by thus doing you will manifest your sense of the blessings you enjoy, and prove yourselves worthy of deserving them. I would caution even the enemies of the Church:—"You may succeed, if God so permit; you may succeed in pulling down the walls of the Church; but beware lest you bury yourselves and your own cause in their ruins—lest your example give a sanction to those who would destroy all order, all government, all religion and peace from the face of the earth. I would bid you look abroad into the world, and see how many revolutions, which have originated in good, have terminated in evils of the most tremendous kind. I would remind you how disunion leads to strife, and strife to confusion; how it dissolves all the charities of human nature, and snaps the bonds which hold society together. I would remind you how religion pines and dies away, or is overwhelmed in this wild disorder, and brotherly love is lost in party animosity."* I am persuaded that the ear of friendship will not misinterpret, and I trust that the ready voice of the caviller cannot condemn, my motive in any observations I have deemed it right to offer. I am fully sensible that "no sound ought to be heard in the Church but the healing voice of Christian charity;" but I feel that I cannot be considered as stepping beyond her province in the course I have pursued. Believe me, I have no desire to be the instrument of attacking others, but I should consider myself unworthy of my sacred office, did I not raise my feeble voice in defending our venerable Church from the assaults of her bitter and restless foes.

In conclusion, let me exhort you, my Christian brethren, to be doubly watchful over your own lives and conversation: give no cause to the enemy to blaspheme, but endeavour to exhibit, in your own persons, bright examples of the influence of the pure religion you profess; "Let your light so shine before men, that they may see your good works, and

* Taylor's Answer to the Question, "Why am I a Churchman?"

glorify your Father which is in heaven." And, above all things, pray daily to God, whose never-failing providence ordereth all things, both in heaven and earth, that his continual pity may ever defend that portion of his visible Church established in these realms; and because it cannot continue in safety without his succour, may he preserve it evermore by his help and goodness, through Jesus Christ our Lord.

S.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

NO. II.—ARIANISM.

SECT. 1.—*The Life, Character, and Writings of Arius.*

THE accession of Constantine to the imperial dignity was not only the signal for the downfall of Paganism, and the final establishment of Christianity, but tended in no inconsiderable degree to check, for a period at least, the divisions which prevailed among its professors. National tranquillity was intimately connected in his mind with ecclesiastical unity; and the decided measures which he had taken against the schism of the Donatists, were followed up by a variety of edicts in support of the *Catholic* Church. It is worthy of remark, that the term *Catholic* was constantly employed by him in all public documents; nor did the conventicles of the Valentinians, or the Montanists, find more favour in his sight than the temples of the heathen deities. So earnest, indeed, were his exertions to unite all into one body, that numbers flocked to the Church, either from conviction or fear; and though Eusebius (Vit. Constant. III. 66.) regards their conformity in many cases as hypocritical, at least the outward appearance of heresy was greatly diminished within the confines of Italy.

In the mean time, however, a violent dispute had arisen in Egypt respecting the doctrine of the Trinity. Various controversies relating to this doctrine had been previously agitated in the Church, more especially in connexion with the heresies of the *Ebionites*, the *Sabellians*, and the disciples of *Paul of Samosata*. A complete view of the tenets maintained by these sects will be found in the concluding notes to Professor Burton's work on the *Early Heresies*; from whence, also, it appears, that the orthodox fathers of the time regarded the *Arian* heresy as an imitation of some which had preceded it. But to whatever origin it may be referred, from the attention which it at first excited, and the powerful and durable effects which it has since produced, Arianism must ever claim a degree of importance above every other system of heterodoxy which had preceded, and most which have followed it. The system, which was mainly built upon a denial of the *consubstantiality* of the Father and the Son, has been upheld from the period of its rise almost to our own times, with no less learning than zeal; and, though often apparently crushed, has arisen again into notice, and

found fresh adherents and defenders. Arius, its author, was a Lybian by birth; of a bold, subtle, and ambitious temper; and it has been sometimes alleged, that envy and disappointment were the primary cause of the adoption of that creed, which he afterwards maintained with all the ardour of conviction, though he did not hesitate to stoop to deception for the furtherance of his views. According to some, his father's name was *Ammonius*; but the authority upon which this supposition rests, is the appellation of *father* attached to Ammonius, the bearer of a letter which he had written to Eusebius of Nicomedia. He was ordained deacon, and appointed to a Church of Alexandria, by Peter, bishop of that city; but he subsequently fell under the censure of his diocesan, and underwent the sentence of excommunication. Upon the death of Peter, who suffered martyrdom in the Dioclesian persecution, Achillas succeeded to the see of Alexandria; and, receiving from Arius an explanation of his conduct, readmitted him into communion with the church, and forthwith advanced him to the priesthood. To Achillas succeeded Alexander; and, by the promotion of this prelate, Arius is said to have been thwarted in his hopes of the episcopate, and to have vented his spleen in acts of turbulent opposition to the new bishop. On the other hand, the historian Philostorgius asserts, that he declined the honour of the mitre. Certain it is, however, that shortly after the consecration of Alexander, the Arian heresy had not only sprung up, but was making rapid progress in the patriarchate of Alexandria.

According to Socrates (*Hist. Eccl.* I. 5.), the heresy arose out of certain expressions employed by Alexander in an assembly of the Clergy, which were supposed by Arius to savour of Sabellianism. Sozomen, on the contrary, affirms (*Hist. Eccl.* I. 15.) that Arius had for some time published the doctrines ascribed to him; and that it was not until the bishop was publicly called upon to interfere, that he convoked a synod for the investigation of the matter. At this meeting many of those present sided with the heretic; but another assembly being called, after a short interval, his doctrines were condemned, and sentence of excommunication was pronounced against himself and nine of his adherents. Nothing daunted at this result, he retired into Palestine; and, conscious of reckoning already among his adherents many of the most influential persons in the Church, he wrote to them, from the place of his retirement, in vindication of his opinions. So specious and subtle were his arguments, and so eloquent his address, that, including, perhaps, his former partisans, Epiphanius numbers among his followers seven hundred virgins, twelve deacons, seven presbyters, and some bishops. Among these last was the celebrated Eusebius, bishop of Nicomedia; and it would seem, from a letter of Arius himself to that prelate, preserved by Theodoret (*I.* 5.), that most of the eastern bishops had declared in his favour. He mentions Eusebius of Cæsarea, Theodotus, Paulinus, Athanasius, Gregory, and Aetius, expressly by name, and complains, that both himself and his brethren had suffered severely from the persecution of his diocesan, and had been expelled from the city, as impious, for maintaining the truth. Alexander, on the other hand, in a letter to his namesake, the Bishop of Byzantium, and in a catholic epistle to the Churches

generally, maintained the justice of the sentence, and exposed the dangerous and unscriptural tendency of the doctrines against which it was directed.*

The controversy at length assumed an appearance of so great interest and importance, as to attract the attention, not only of the most eminent individuals of the age, but of the emperor himself. Constantine, at first, contented himself with writing a letter to Arius and the bishop jointly; in which, after expressing a wish for the settlement of one uniform system of religious worship, he censures the latter for engaging his clergy in the discussion of unedifying questions, and the former for the avowal of sentiments which ought to have been confined within his own heart. Assuming that both agreed in fundamentals, he concludes with advising an immediate reconciliation between the parties; an object, however, which Hosius, the bearer of the letter, endeavoured in vain to promote. As the only means, therefore, of settling the dispute, the emperor assented to the advice of Hosius, who recommended the convocation of a general council, in which the catholic doctrine of the Trinity might be formally declared, and thence afterwards adopted as the basis of Christian communion. Of this celebrated council, it would exceed the limits of the present paper to speak at large; and we, therefore, postpone an account of its proceedings to a future number. Suffice it to say, that they ended in the public condemnation of the Arian tenets: Arius himself was excommunicated by the council, and banished by the emperor; a severe edict was promulgated against his adherents; his books were ordered to be burned, and concealment subjected their possessors to the penalty of death.

The decision of the Council of Nice, though it checked, was far from stopping, the progress of Arianism; and during the whole episcopate of the famous Athanasius, who succeeded Alexander in the See of Alexandria, he was engaged in an incessant struggle with the advocates of its pernicious tenets. Towards the close of his life, Constantine himself is supposed to have embraced it, through the influence of his favourite sister, Constantia, who was an Arian. Thus much is certain, that, in compliance with her dying request, the exiled heretic was recalled; the edict which had been issued against his followers revoked; Eusebius, Bishop of Nicomedia, reinstated in his See; and the followers of the sect readmitted into communion with the Church of Jerusalem. Athanasius, however, perseveringly refused to restore Arius to his rank in the presbytery of Alexandria, which so exasperated the party, that they determined, if possible, to effect his ruin. They disseminated the most cruel slanders against him, and even accused him before the emperor of rebellion, adultery, and murder. A synod was convened at Tyre for the purpose of inquiring into the truth of these statements; and, notwithstanding the most irrefragable evidence of his innocence, the influence of his enemy, Eusebius, prevailed, and Athanasius was banished into Gaul. Still the Church of Alexandria

* These letters are preserved by *Theodoret* and *Sozomen*, respectively. It may be as well to observe, that the other authorities consulted in the present article, are *Eusebius*, in his *Life of Constantine*; *Athanasius*, *Hilary*, *Basil*, *Epiphanius*, and the *Hist. Eccl.* of *Sozomen*.

refused to acknowledge Arius as a member of their presbytery ; and a peremptory mandate of the Emperor to the Church of Byzantium failed of alarming the bishop of that See into an admission of his claims. Thus repulsed, he had recourse to artifice. He subscribed, at the instance of Constantine, to the Nicene decrees, and confirmed his assent to them with an oath ; whereupon a day was appointed for Alexander to admit Arius into communion, or to resign his See. The almost prophetic remark of Constantine upon this occasion, however, plainly indicated a suspicion of the heretic's dissimulation : " Arius has well sworn," said he, " if his words had no double meaning : if otherwise, *God will avenge.*"

In the interim, the Church of Byzantium, true to their principles, and attached to the cause of their bishop, gave themselves up to fasting and prayer. Alexander, having tried in vain to move the Emperor, threw himself at the foot of the altar, and, " with strong crying and tears," made his fervent supplication to heaven for guidance and support. If Arius was right, he prayed to be delivered from the approaching contest ; but that, if the doctrines which he had disseminated were calculated to deprive the Christian of his most sacred hopes, their tendency might be marked by the just punishment of their devoted author. While the bishop and his people were thus employed, Arius was parading the streets with his followers, in triumphant expectation of his approaching ascendancy, and the defeat of his pious and persevering opponent. But " God himself," says Athanasius, " gave sentence against the heresy of the Arians ;" and, as the procession entered the Forum of Constantine, the stroke of death was upon their leader. Being seized with a sudden and violent affection of the bowels, he stepped aside from the crowd for the purpose of obtaining relief : when, like another Judas, his bowels gushed out, and he expired on the spot. His followers were anxious to attribute his death to poison ; but though, in ordinary times, an uncharitable view of the divine judgments is expressly forbidden by the *Son of God* himself, yet there have been extraordinary manifestations of God's vengeance ; and the vindication of his honour may reasonably be supposed to have demanded such a manifestation in the person of Arius. A *Jehovah-Jireh*—not of mercy but of wrath—the spot on which he died was shown, in after ages, as a monument of his impiety.

We have thus given a brief, but uninterrupted, sketch of the principal incidents in the life of this heresiarch, merely hinting at the nature of the doctrines which he professed. These doctrines, as stated by himself and his contemporaries, and examined and condemned by the Council of Nice, will form the subject of our next article. In the meantime, we may remark that a full description of the person and manners of Arius are given by Epiphanius (Hær. 69.), who speaks of him as majestic in his stature, serious and reserved in his deportment, but, at the same time, affable, courteous, and prepossessing. His dress was always strictly clerical ; and he is said to have been unblameable in his conduct, except inasmuch as he was led to adopt the arts of duplicity and dissimulation for the purpose of forwarding his views. He is said, moreover, to have been an acute logician, of good natural talents, a sound scholar, and to have excelled in poetry and music. This latter qualification was the

means of spreading more effectually his pernicious tenets, which he infused into spiritual canticles, composed for distribution among the people. In a similar way, Valentinus had propagated his Gnostic blasphemies; and the practice has been successfully adopted in more modern times. It does not appear that the works of Arius were voluminous, though he probably wrote a great number of letters in support of his heresy. There still exists an epistle written by him to Eusebius of Nicomedia, and another to Alexander, Bishop of Alexandria; as well as a Confession of Faith, which he presented to the Emperor Constantine. Some fragments, also, of a work entitled *Thalia*, are found in Athanasius. This work is mentioned by several authors, who describe its style as loose and effeminate; but it is doubted whether it was written in verse or prose; though the extracts in Athanasius are given in prose. It was condemned to be burnt by the council of Nice; so that subsequent writers probably knew no more of it than what they found in that Father. Tillemont supposes that he also wrote a book in defence of Christianity against the Pagans.

THE AUTHORIZED TRANSLATION OF THE BIBLE.

At a time, when the adversaries of our Established Church are continually cavilling at the Bible in use in our churches, it may be at once interesting and important to lay before the public, the explicit orders delivered to the original compilers, in the time of James I., in which it cannot fail to be observed that every care, which human foresight and ingenuity could devise, was taken, that no error should even by accident creep into a work, on the correctness of which, under God, the salvation of the human race depends.

The Rules to be observed in Translation.

1. The ordinary Bible read in the Church, commonly call'd the Bishop's Bible, to be followed, and as little altered as the truth of the originall will permitt.
2. The names of the Prophetts and holy writers wth the other names in the text to be retain'd as neere as may be accordinly as the vulgarly used.
3. The old ecclesiasticall wordes to be kept, (viz.) as the word *Church* not to be translated *congregation*.
4. When a word hath diverse significations, that to be kept, w^{ch} hath bene most commonly used by the most of the ancient ffathers, being agreeable to the propriety of the place and the analogie of faith.
5. The division of chapters to be altd either not at all, or as little as may be if necessity doth require.
6. No marginall notes at all to be affixed, but only for the explanation of Hebrew or Greeke wordes, w^{ch} cannot wthout some circumlocution so briefly and fitly be explained in the text.
7. Such quotations of places to be marginally sett downe as shall serve for fitt reference of one scripture to another.
8. Every particular man of each company to take the same chapter

or chapters, and having amended and translated them severally by himself when hee thinkes good, all to meet together, conferr w^t they have done, and agree for their part w^t shall stand.

9. As one company hath dispatched any one Booke in this manner they shall send it to the rest to be considered of seriously and judiciously, for his Maiesty is very careful in this point.

19. If any company upon the review of the Booke so sent shall doubt or differ upon any place and withall send their reasons: to w^{ch} if they consent not, the difference to be compounded at the generall meeting w^{ch} is to be of the cheife persons of each company at the end of the worke.

11. When any place of especiall obscurity is doubted of, letters to be directed by authority to any man in the land for his judgment on such a plan.

12. Letters to be sent from every Bishop to the rest of his Cleargie admonishing them of the translation in hand, and to move and charge as many as being skilfull in the tongues have taken paines in that kinde, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deanes of Westminster and Chester for that place, and King's Professors in the Hebrew and Greeke in each University.

14. These Translations to be used when they agree better with the Text than the Bishop's Bible.

TINDALL'S
MATHEWES
COVERDALE'S
WHITCHURCH
GENEVA.

Harleian MSS. 750. p. 1.

CHURCH SPOLIATION.

THE Committee appointed by the Corporation of London to inquire into the expediency of removing several Churches in the city of London, "in order to improve the streets, and thereby benefit the trade," were lately called together by the Right Honourable the Lord Mayor, in order to receive a communication made to his Lordship by the Archbishop of Canterbury and the Bishop of London.

In the conversation which took place some time ago between the Archbishop of Canterbury and the Bishop of London, and the deputation from the Committee of the Corporation, the two Prelates expressed a wish to write to the chief magistrate, after due deliberation, their view of the subject. The following is the communication laid before the Committee:—

"Lambeth Palace, Jan. 7.

"The Archbishop of Canterbury and the Bishop of London beg leave to inform the Lord Mayor that, having maturely considered the proposal on which they had the honour of conferring with his Lordship and the Deputation from the Committee of the Corporation of London, at Lambeth, and having looked at the subject in every point of view, they cannot feel themselves justified in consenting to a plan which would entrust individuals, however respectable, with the power

of taking down an indefinite number of churches. They entertain strong objections to the demolition of buildings which have been dedicated to the service of God; and from representations which they have received, (and in particular from the parish of Allhallows the Great,) they are led to believe that they share this feeling in common with many highly respectable inhabitants of the city of London. At the same time they assure his Lordship that, should any plan be brought forward for widening and beautifying the streets of the city, with reasonable expectation of its being carried into immediate effect, they would not refuse to consider proposals in respect to any particular church which might stand in the way of any great or necessary improvements, and which might be removed without inconvenience to the parishioners, and with their consent."

As the project is still, however, by no means abandoned by the Destructives, we have collected a few memoranda of the churches enumerated in our last publication, and shall possibly, in some successive numbers, give similar notices of all the London churches. For who can tell, under the present aspect of affairs, how long a period may elapse, ere measures of even a more sweeping nature are proposed. The Dissenters have already commenced an attack upon our institutions; and some of their prominent leaders have not hesitated to express a wish, that the churches, instead of being destroyed, should be transferred to them. For our own part, we should prefer their destruction to their desecration—we would rather, with David, fall into the hands of God, than of men. But we congratulate our readers on the new spirit that appears to be awakened in the Church. Concession and expediency are superseded by firmness and honesty of purpose. And the doctrine of "doing evil that good may arise," having by experience been proved unsound, (witness the Popish and Reform Bills,) Englishmen are becoming more sober in their judgment—more sensible of the good they actually enjoy—more doubtful of the blessings predicted by the Prophets of Expediency and Reform.

ALLHALLOWS, BREAD-STREET.

This church is situated at the corner of Bread-street and Watling-street, and is dedicated to all the Saints, and its situation is near to the ancient Bread-market of the city. It was originally a rectory of very ancient foundation, under the patronage of the Prior and Canons of Christ Church, Canterbury; but, since the Reformation, it was conveyed to the Archbishops of Canterbury, of which See it is one of the thirteen peculiars within the city. The old church was destroyed by the great fire in 1666, and the present edifice was erected from the designs of Sir Christopher Wren, as a church for the united parishes of St. Allhallows, Bread-street, and St. John the Evangelist, the old church of which stood at the north-east corner of Friday-street and Watling-street. The body of the church is plain, with dressings of the Tuscan order. It is 72 feet in length, 35 in breadth, and 30 in height. It is an excellent specimen of the talents of Sir Christopher Wren in substantial and useful church building. Its present Rector is the Rev. G. T. Andrews, one of the six preachers at Canterbury, who was instituted in 1819.

ALLHALLOWS THE GREAT.

This church is situated at the north-east corner of Allhallows-lane, on the south-side of Upper Thames-street, nearly opposite the lower end of Bush-lane, Cannon-street. It derives its name from its dedication to all the saints or *hallows*, and its epithet, to distinguish it from an adjoining church of the same name, which is called the *Less*. It is also in ancient books called the *More*, or the greater, and *ad Fœnum*, in *the ropery*, from its vicinity to some rope walks. This church was founded by the ancestors of the Despencer family, from whom it passed to the Crown, till, in 1546, Henry the Eighth gave it to Thomas, Archbishop of Canterbury, in whose successors it has remained to the present day. It is a rectory, and one of the thirteen peculiars in London, belonging to the Archiepiscopal See of Canterbury. After the fire of London, the parish of Allhallows the Less, originally called Allhallows *super cellarium*, from being built on arched vaults or cellars, was united to Allhallows the Great, and the present church, built from the designs of Sir Christopher Wren, erected for the use of both parishes. Its present Rector is the Rev. Wm. St. Andrew Vincent, a prebendary of Chichester, who was instituted in 1788. The interior of this church is of the Tuscan order, is 87 feet long, 60 feet broad, and 33 feet high, built of brick and stone in a strong and solid manner. The tower is plain, square, and divided into five stories, and, having neither spire, turret, nor pinnacles, has the appearance of being unfinished, which is very likely to be the case, as Sir Christopher Wren was too good a master of his art to erect such a foundation to carry nothing. Among the funeral monuments that were in the ancient church of Allhallows the Great, and that were destroyed by the great fire, was one of too interesting a nature to be omitted. It was one erected by the parish to the memory of our illustrious Queen Elizabeth, to whom may very properly be applied the epitaph of the Empress Maria Theresa of Austria—

“Sexuo fœmina, ingenio vir.”

ALLHALLOWS, LONDON-WALL.

This church stands a little westward of Broad-street, in London-wall, whence it derives its second name. It is a rectory, the patronage of which was anciently in the prior and convent of the Holy Trinity, near Aldgate, who, in 1335, presented it to Thomas Richer de Sanston. At the dissolution of religious houses, in the reign of Henry VIII., this church, with the priory to which it belonged, was surrendered to the Crown, in whose gift the advowson still remains. Its present Rector is the Rev. Robert Nares, a Canon Residentiary of Lichfield, Archdeacon of Stafford, and a Prebendary of St. Paul's. He was instituted in 1817. It escaped the fire in 1666, but became latterly so ruinous, that in 1765 the parishioners obtained an Act of Parliament to pull it down and rebuild it; which they did from the designs of the elder Mr. Dance, the (then) city architect, who also built the churches of Shoreditch and Bishopsgate. It is a plain substantial church, of brick and stone, with a well-proportioned stone tower and cupola.

ST. ANTHOLIN'S, SISE LANE, AND ST. JOHN THE BAPTIST.

St. Antholin is merely a corruption of St. Anthony, to whom this church is dedicated. This Saint was a famous hermit, and abbot of the monks in Egypt, in the time of the Emperor Constantine. He died at Thebais, in Egypt, A. D. 358, aged 105 years. His feast is observed in the Romish church on the 17th of January. The date of the foundation of this church is very ancient; Ralph de Diceto speaks of it as in a flourishing condition in his time. It was re-edified by Sir T. Knowles, Mayor, 1399, and by his son; and thoroughly repaired in 1616. This Church suffered in common with the others in the great fire, and was rebuilt by Sir C. Wren, when it was made the parish church of this and the adjoining parish of St. John the Baptist. It is a Rectory, in the gift of the Dean and Chapter of St. Paul's, who present, alternately with the Crown, to the united parishes. The tower is ornamented with a very curious spire of free-stone.

ST. JOHN THE BAPTIST.—The patronage of this Rectory was originally in the church of St. Paul, from whom it was transferred to the prioress and convent of St. Helen's, London; but by the suppression of the religious houses, in the time of Henry VIII., it lapsed to the Crown, and is still in the patronage of the King. The present Incumbent is the Rev. J. Gordon.

ST. BARTHOLOMEW, BY THE EXCHANGE.

This church is situated at the south-east corner of Bartholomew-lane and Threadneedle-street, near the north-east angle of the Bank of England. It was destroyed by the fire in 1666, all but the tower, which was cased and newly topped at the time of rebuilding the body of the church. This church is of very ancient foundation, for in the year 1331 John de Tyerne was presented to it, on the death of John de Aldeburgh, the Rector, and it was then so entirely decayed that it was necessary to rebuild it. The living being, at the time of the Reformation, in the gift of the Abbey of St. Mary-de-Grace, it fell, on the dissolution of the religious houses, into the hands of the Crown, in whom the advowson, which is a rectory, has continued to the present time. The present Rector is the Rev. George Shepherd, D. D., preacher of Gray's-inn, who was instituted by the Lord Chancellor in 1807.

ST. BENE'T, OR BENEDICT FINK.

This church is situated on the south side of Threadneedle-street, and derives its name and addition from having been dedicated to St. Benedict, an Italian saint, who was founder of the order of Benedictine monks, and from having been rebuilt by one Robert *Fink*, or *Finch*, whose name is also borne by a neighbouring lane. It is of ancient origin, and though at present only a curacy, was formerly a rectory, John de Brakentree being Rector thereof before the year 1333. The old church having been destroyed by the great fire in 1666, the present edifice was erected by Sir Christopher Wren in its stead. The church is a fine specimen of its author's genius. It is built of stone, in an elliptical form, 63 feet in length, and 48 in width. It is covered by an elliptical cupola, surmounted by a glazed lantern light, and sup-

ported by six columns, of the Composite order, between each of which, under a spacious arch, is a large window. The interior is wainscotted seven feet high, with fine Dutch wainscot, is well pewed, after the manner of English churches, and has a handsome carved pulpit and desks of the same description of wood. The altar-piece is in a handsome bold style, and well carved. The tower is square, built of Portland stone, and covered with a cupola and turret. The patronage of this church was formerly in the noble family of the Nevils; but falling to the Crown in the reign of Edward IV., that King gave it to the Dean and Chapter of Windsor. The impropriation is still in the said Dean and Chapter, who generally supply it with one of their own Canons, who is licensed by the Bishop of London. The present Curate is the Rev. C. R. Ashfield, who was instituted by the Dean and Chapter in 1818.

ST. BENNET'S, GRASS-CHURCH, OR GRACECHURCH.

This church is situated at the south-west corner of Fenchurch-street and Gracechurch-street, nearly opposite Lombard-street. It derives its name from its dedication to St. Benedict, or Bennet, and its vicinity to the Grass-market, which was anciently held before its western door. The old church was destroyed by the great fire in 1666, and rebuilt by Sir Christopher Wren. It is a handsome church, and of the harmonious proportions of a double cube, being 60 feet in length, 30 in breadth, and 32 in height, the two feet in height being allowed by our great master to compensate for optical defect. It is richly ornamented after the fashion of the day, has handsome moulded wainscot pews, carved pulpit and altar, and a richly carved font. It was finished for Divine Service in 1685. The exterior is adorned with a handsome cornice, a lofty blocking course, and light balustrade. The tower begins from the ground, like all of Wren's, and the tower above it is lofty and obeliscal, beginning from five small porticos, and finishing with a ball and vane.

ST. LEONARD, EASTCHEAP.

This church was also destroyed at the same time, and the present church is now the parochial church of the two united parishes. It is a rectory, the patronage of which appears to have remained in the Dean and Chapter of St. Paul's; but as the patronage of the rectory of St. Leonard was anciently in the Priors and Convent of Canterbury, and since the Reformation, in the Dean and Chapter of that See, of which it is one of the thirteen peculiars within the city, the presentation is alternately with St. Paul's and Canterbury.

ST. CLEMENT, EASTCHEAP, AND ST. MARTIN, ORGAR.

The parish of St. Clement, Eastcheap, is so called, from being dedicated to the celebrated father of that name, who was canonized by the Popes. Of its first foundation we have no records; but a presentation to the rectory as early as 1309 still exists. Before the suppression of religious houses, this church was in the gift of the Abbot and Convent of Westminster; but in the first of Queen Mary was bestowed upon the Bishop of London. It was repaired and beautified in 1632, and also

in 1658; but being destroyed by the fire of London, was united to the parish of St. Martin Orgar.

This church possesses no great architectural beauty; though the appearance of the gallery, bounded by pilasters, and fronted with two pillars of the composite order, is strikingly elegant. There are also some good carvings, both at the altar and pulpit.

ST. MARTIN ORGAR, so called from being dedicated to one of the canonized Roman Bishops, received its additional name from Odgarus, or Ordgarus, who gave it to the Canons of St. Paul's, in whose possession we find it as early as 1181, and who still present to the united parishes alternately with the Bishop of London. The site of the ancient church, which was destroyed in the great fire, is now used as a burial ground. The present Rector is the Rev. W. Johnson.

ST. MARTIN OUTWICH.

This church is situated in Threadneedle-street, at the corner of Bishopsgate; and is so called from the founders, *Martin de Oteswich*, *Nicholas de Oteswich*, *William Oteswich*, and *John Oteswich*, to whom a very splendid monument still remains. In 1385, this family, or their trustees, conveyed it to the Merchant Tailors' Company, in whom the rectory is still vested. The interior of the church is a complete oval, which, though not a common form for a church, has an excellent effect. The celebrated Bishop Kidder was presented to this living in 1674. The present Rector is the Rev. John J. Ellis.

ST. MARY SOMERSET, AND ST. MARY MOUNTHAW.

This church, situated on the north side of Thames-street, had its name from being dedicated to the Virgin Mary, and Somerset was added, in consequence of its being erected near Somers' Hithe, from *Somers*, the owner of the ground. Of the date of its foundation little is known; but in 1335 the patronage of the rectory was in the family of the *Peytons*. Being destroyed by the great fire, it was united with the parish of St. Mary Mounthaw, and the present church was erected. It is in the patronage of the Bishops of Hereford and the family of Oglethorpe alternately. Within the communion rails there is an inscription to the memory of Gilbert Ironside, Bishop of Hereford, who died 1701.

ST. MARY MOUNTHAW was a very small church, and at first merely a chapel for the family of Mounthaunt, or Mounthault, or De Montalto, of Norfolk. The mansion of this family, which stood near the church, on the west side of Old Fish-street-hill, together with the patronage of the living, was, in 1234, purchased by Ralph de Maydenstone, Bishop of Hereford, and by him given to his successors in that see. John Skip, Bishop of Hereford, in 1539, was buried here. The present Rector is the Rev. J. S. Sergrove.

ST. MARY MAGDALEN, OLD FISH STREET, AND ST. GREGORY.

This church is dedicated to Mary Magdalen, the sister of Lazarus, who, according to the Popish legends, dwelt at a place called Magdala, whose festival in the Romish Church is yearly celebrated on July 22. We find mention of it in Ralph de Diceto as early as 1181, when it

was well endowed. After the fire it was united to St. Gregory. The present church is a very plain structure, situated on the north side of Little Knight Rider-street. The pulpit and font are worthy notice. In 1720 it was thoroughly repaired, and the altar adorned with a painting of the Transfiguration, at the expense of the parishioners. It is a rectory, in the collation of the Dean and Chapter of St. Paul's.

ST. GREGORY, surnamed the Great, was the first Pope of that name, who, at the end of the sixth century, sent Augustin, the monk, the first Archbishop of Canterbury, to this country, to convert the natives. The church of St. Gregory by St. Paul's, was one of the most ancient in this country; for here the body of Edmund, King of the East Angles, who was martyred by the Danes in 870, rested for three years. The parish is now united to that of St. Mary Magdalen, and is one of the peculiars belonging to the Dean and Chapter of St. Paul's. The present Incumbent is the Rev. Richard H. Barham.

ST. MICHAEL, QUEENHITHE, AND TRINITY-THE-LESS.

This church, dedicated to St. Michael the Archangel, is situated on the north side of Thames-street, over against the Queen's Hithe, or *ad Ripam Reginæ*. It is mentioned by Ralph de Diceto, Dean of St. Paul's, as early as 1181. Being burnt down in the great fire, it was rebuilt, and made the parish church for this and the Holy Trinity. The patronage of the united livings is vested in the Deans and Chapters of St. Paul's and Canterbury; the former presenting for St. Michael's, the latter for Trinity. The presentation to the latter was originally in the gift of the Prior and Convent of Mary Overy; but at the suppression of religious houses by Henry VIII., it became vested in the Chapter of Canterbury. The present Incumbent is the Rev. J. Lupton.

ST. MILDRED, POULTRY, AND ST. MARY COLE-CHURCH.

This St. Mildred was daughter to Merwaldus, Prince of West Mercia, who was brother of Penda, King of the Mercians. She was a woman of exemplary piety, and consecrated Abbess of a monastery in the Isle of Thanet, where she died 676. After death she was canonized at Rome, and her festival kept on July 13. The church is situated on the north side of the Poultry. Of the date of its foundation no records are left; but in 1456 it was rebuilt, and a presentation to the rectory is extant, bearing date 1325. The patronage was formerly vested in the Prior and Convent of St. Mary Overy; but at the suppression it came to the Crown, where it still remains.

St. Mary Cole-Church, which, after the fire, was annexed to the above parish, originally stood at the south end of the Old Jewry, on the site of which the Mercers' Company erected a free school, and was so called from the founder or architect, (Cole.) The patronage of this donative is in the above-mentioned Company, who present alternately with the Crown to the united parishes. The present Incumbent is the Rev. Richard Crawley.

ST. VEDAST, FOSTER LANE, AND ST. MICHAEL-LE-QUERN.

St. Vedast, who died in 566, was Bishop of Arras in Artois; and his festival is yearly celebrated in the Romish Church on the 6th of

February. The parishes of St. Vedast and St. Michael-le-Quern (a corruption of *corn*, being situated near a *corn-market* in Paternoster-row,) were united after the fire of London. The patronage of the former originally belonged to the Prior and Convent of Canterbury, from whom it went to the Archbishop; that of the latter to the Dean and Chapter of St. Paul's, who now present alternately. Of the first foundation of either of these churches no record is preserved; but we find a presentation to St. Vedast in 1308, and to St. Michael's in 1636, but the latter was evidently a much older structure. On the present church, Sir Christopher Wren, the architect, has bestowed a very handsome steeple; but from the extreme narrowness of Foster-lane the building cannot be seen to advantage. The altar is surrounded by a very elegant railing; and the nimbus, or glory, which terminates the altar, is the most splendid in England, being richly decorated by the hand of the inimitable Gibbon. The present Incumbent is the Rev. T. T. Walmsley, D.D.*

THEOLOGICAL STUDIES.—No. XXII.

BISHOP MURRAY'S LIST.

From and after the Ordination in April, 1829, Candidates for Orders, whether of Priest or Deacon, are required to present themselves to the Bishop, or to his examining Chaplain, three months at least previous to the appointed times of ordination in this diocese, namely, April and September; in order that a due direction may be given to the studies more immediately preparatory to ordination in the case of such Candidates as shall be found, on their so presenting themselves, to possess the two indispensable preliminary qualifications of an University Degree, and a proper *bonâ fide* title to a cure of souls in a parish where it is their intention to reside, and to establish themselves.

Candidates for *Deacons'* Orders are to be familiarly conversant with the subject-matter of

Burnett on the Articles, and
Welchman on the Articles, so as to be able to prove them.
Bishop Tomline's Theology;
Paley on the Evidences;
Grotius de Veritate; and
Cicero de Officiis.

They will also be examined in the Liturgy, and in the Old and New Testament, and in the mutual relations and proper connexion of the Two Covenants. They will also have to construe and to explain, in the Greek Gospels and Acts.

* For a list and descriptive particulars of all the Churches erected by Sir Christopher Wren, we refer our readers to the *CHRISTIAN REMEMBRANCE*, Vol. I. pp. 98—100.

Candidates for *Priest's Orders*, in addition to the above, will be examined in

Pearson on the Creed, and in the Greek of the Apostolic Epistles.

The examinations will be conducted in Latin and in English; and both *vivâ voce* and in writing.

A copy of this notice is transmitted to every Incumbent within the diocese, in order to its being communicated to all who apply to Incumbents for titles.

Bromley-Palace, Feb. 23, 1829.

COLLECTANEA.

THE CHURCH IN RUSSIA.*—*Russian Dissenters*.—Those who have separated themselves from the communion of the Church, and are called by the orthodox, *Raskolniks*, or “schismatics,” amount to nearly 300,000. Within the last twenty years their numbers have rapidly increased; and according to the most recent accounts, thousands are being annually added to their ranks. The number of sects has been rated at *seventy-two*, but many of them differ from each other only in one or two most trivial circumstances—some, such as the Milkites and Spiritual Christians, entertain, on the whole, enlightened views of Scripture truth, and approximate, in many of their usages, to the practice of the Church in the earliest periods of her history.

The Roman Catholic Church in Russia was first founded in 1763, and includes among its members those Greeks and Armenians who live in the empire, and have united themselves to the Roman communion. They are not subject to the jurisdiction of the Pope, and no correspondence can be carried on with the Papal See but through the medium of the Russian Government. They have a superior court or consistory at St. Petersburg, of which the Roman Catholic Metropolitan is the president, and *nine* Eparchies, subject to the immediate authority of the Bishops. In the Polish provinces they have upwards of forty colleges, and monasteries consisting of the Benedictine, Franciscan, Carmelite, Bernardine, and Trinitarian orders. The number of Roman Catholics in Russia is reckoned at 2,125,000.

The Armenian Church.—The head of this Church is an Archbishop, who has his seat at Astrakhan. It comprises all the Armenians residing in Russia, who are not united to the Roman Catholic Church, and are about 125,000 in number.

The Lutheran Church is dominant in Finland, Livonia, Esthonia, and Curland, and has congregations at St. Petersburg, Moscow, and most of the principal towns in the empire. The Church in Finland has an Archbishop at Abo, and a Bishop in the town of Borgo: subject to the former are *nineteen*, and to the latter *seven* deaneries. In 1820 a Bishop was appointed in St. Petersburg for the ecclesiastical affairs of the Lutherans in the provinces on the south of the Gulf of Finland,

* See CHRISTIAN REMEMBRANCER, Vol. XV. p. 754.

which have otherwise a dignified clergy, that take the name of *superintendents*. The number of Lutherans in Russia is about 2,000,000.

The Reformed Church.—This communion consists almost exclusively of English, French, and Dutch settlers, who have each their places of worship, the regulation of the internal affairs of which belongs to the wardens or elders chosen by the factories or colonies where they live. In regard to their external relation, they are subject to the control of the Minister for Ecclesiastical Affairs. Their number may amount to 400,000.

Moravians.—The Moravian Brethren have their principal seat at Sarepta, on the banks of the Volga; but they have associations in different parts of the empire. At St. Petersburg they have a regularly organized society, with a pastor, who administers to them the ordinances of religion according to their received customs. They abound in Esthonia and Livonia, where they are under the superintendence of a Bishop of their own, though he is not publicly acknowledged under this character.

Congregational Church.—The first and only association of the kind in Russia exists at St. Petersburg, under the pastoral care of the Rev. Richard Knill, and consists of about sixty members. Of this Church an historical account would occupy too large a space to warrant our engaging in it.

Memnonites.—These are settlers, principally from East Prussia, whence they emigrated in the year 1805, to avoid being distressed by the military conscription; their well-known principles of non-resistance not permitting them to serve in the army. Their colony lies on the eastern bank of the Moloshnaia river, near the sea of Azof. Including some other colonies higher up in Russia, their number amounts to nearly 10,000.

Wirttemberg Millenarians.—Some of this sect of visionaries are settled in the neighbourhood of Odessa; but the greater part, amounting to between 400 and 500 families, reside in villages or colonies in Georgia, whither they were impelled to proceed by the belief that during the persecution of three years and a half, which they maintain will precede the Millennium, they shall have a refuge provided for them in that quarter. The Millennium they expect to commence in 1836.

Jews, of the Rabbinical sect, abound in Poland, and have synagogues in St. Petersburg and other towns in the west of Russia and the Baltic provinces. The Karaites reside in some few towns in Poland, but are principally to be found in the Crimea, near to the capital of which is Djufut Kale, or the Jews' Castle, inhabited by about 250 families of Karaites. The number of Jews subject to the Russian sceptre falls little short of 2,000,000.

Mohammedans.—Only a portion of those who bear this name live strictly according to the precepts of the Koran. Numerous tribes, such as the Kirgisians, Karakalpacs, Arabians, &c., are little more than nominally the followers of the Arabian impostor. They are allowed the free exercise of their religion; have their colleges and mosques; and their *Mollahs*, or priests, are subject to two *Mustis*, or supreme ecclesiastical judges, one of whom lives at Ufa, and the other at Karasubazar, in the Crimea, where he has attached to him a Kadi

Effendi and five Ulemas, for the purpose of assisting him in discharging the duties of his official station. The Mohammedans may be put down at 2,400,000.

Lamaïtes.—These heathens are found in those southern and eastern parts of Siberia which lie contiguous to Thibet, and acknowledge the spiritual authority of the Dalai Lama. Their number has been reckoned at 115,000; and their Lamas, or priests, who are rapidly increasing in the government of Irkulsck, alone at upwards of 4,000.

Brahmans.—Of these several hundreds reside in Astrakhan, Kisliar, and Schirvan. At Astrakhan they have a temple, where they regularly perform the rites of Hindoo worship.

Shamanites.—Under this name are included all those heathens who have no regular or definite system of idolatry, and who are the superstitious dupes of juggling pretenders to an influence over the powers of nature, beyond which the Shamanites do not raise their ideas on the subject of a divinity. Besides the remote parts of Siberia, in which they chiefly abound, they are to be found even in Europe among the Samoides, Laplanders, and Ishuashians. They have been computed at 529,000.

THE SEVEN BLESSINGS FROM THE LORD'S PRAYER, ENTITLED
"PRAYER AND BLESSING."

(From the Harleian MSS. Vol. 4955. p. 57. b.)

OUR Father poure thy blessings downe from heaven
Where thou still art; I meane these blessings seaven.
First let me sanctifie wth humble spirit
Thy name, that I thy kingdom may inherit.
Graunt for my sins I may so weepe and waile
That when thy kingdome comes I may not fayle
Of comfort, make me milde, that I thy will,
May strive on earth, with dutie to full-fill.
Cause me to hunger for thy sacred bred,
Which is the foode, by which my soule is fed.
And make me mercifull to pardon such
As me offend; as thou dost pardon much.
From all temptations let my soule be free,
That with pure hart I may thy glorie see.
Defend me from all evil, and give peace
Of conscience, at the houre I shall decease.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. X.—THE ORGAN AT ST. STEPHEN'S, WALBROOK.

IN pursuing our description of the London organs, according to their respective degrees of excellence, we come to speak of the one at St. Stephen's, Walbrook, built by an English artist of the name of England, who was as celebrated in his day as any of his predecessors or contemporaries. As Byfield succeeded Renatus Harris, so, in a similar manner, England succeeded Father Schmidt, having been an apprentice

to Schrieder,* (Schmidt's son-in-law,) whose daughter he married.† Those who are acquainted with the tone of Father Schmidt's organs, will easily discover how closely England adhered to Schmidt in his voicing—especially in the compound stops. England's organs, like Schmidt's, have always been remarkable for brightness and brilliancy in the chorus; or, to use the technical phrase of organ-builders, "they have plenty of devil in them."

The organ at St. Stephen's, Walbrook, was built by subscription, and erected in 1765; and the following will be found a just enumeration of its stops:—

GREAT ORGAN.

1 Stop Diapason.	
2 Open ditto.	
3 Ditto ditto.	
4 Principal.	
5 Twelfth.	
6 Fifteenth.	
7 Nason.	
8 Furniture.	3 ranks.
9 Mixture.	2 ditto.
10 Trumpet.	
11 Clarion.	
12 Pedal Pipes.	
<hr/>	
798 pipes.	

CHOIR ORGAN.

1 Stop Diapason.
2 Flute.
3 Principal.

4 Fifteenth.
5 Horn.
6 Vox-humana.

 352 pipes.

SWELL.

1 Stop Diapason.	
2 Open ditto.	
3 Principal.	
4 Dulciana.	
5 Hautboy.	
6 Trumpet.	
7 Clarion.	
8 Cornet.	3 ranks.

 340 pipes.

Choir,	352 ditto.
Great organ,	798 ditto.

 Total number of pipes 1490

The compass of the great and choir organs is from G G to E in alt, 57 notes; that of the swell, from fiddle G to E in alt, 34 notes.

The quality of tone in this instrument is good throughout; and, with the exception of the vox-humana, it does not contain an inferior stop. The touch, however, we cannot commend. Although it has two pair of diagonal bellows, yet the supply of wind is not sufficient when the full organ is used; but the greatest defect is unsteadiness of the wind. The clarion, in the swell, is rather too loud for the trumpet and hautboy.

This instrument, which is esteemed the best of this artist's make in London, underwent a repair by Mr. Gray, in 1825, it having then been discovered to be in a very dilapidated state; at which time a new open diapason was added to the great organ, together with an octave of unison pedal pipes, and an octave and half of German pedals, with stops to unite

* See an account of Schrieder in our number for August 1833.

† The lines of succession from the rival artists, Schmidt and Harris, stand thus:—

Father Schmidt . . . from 1670 to 1710	— Harris from 1670 to 1680
John Schrieder . . . — 1710 — 1740	Renatus Harris . . . — 1680 — 1700
George England . . — 1740 — 1780	John Harris — 1700 — 1730
*George Pike England — 1780 — 1815	John Byfield, sen. . — 1720 — 1750
	John Byfield, jun. . — 1750 — 1795

* W. A. Nicholls, son-in-law to England, succeeded him in the business; but, owing to the irregularity of his life, did not long survive. His wife is still living; but the name of England is quite extinct in the direct line.

them to the great or choir organs. These additions have considerably enriched the chorus of the great organ, by thickening the foundation-stops; but, owing to the scale of the furniture and mixture—the voicing of which is so very brilliant—the instrument would still bear another open diapason, and pedal pipes of greater calibre, extending as far down as C C C. The swell also is very deficient in compass. If it were extended downwards, to C in the tenor, or to gamut G, it would be the most powerful swell in London. It should also have a large pair of horizontal bellows, with the modern improvements of coupling stops, and composition pedals, &c. &c. With these additions and improvements it would rank with the best in London. This organ has the advantage of standing in a church favourable to sound, which is a great desideratum, since the best organs may be ruined through a bad situation.*

SERMONS BY REQUEST.

MR. EDITOR,—I have often thought that the CHRISTIAN REMEMBRANCER would be a most admirable channel for the publication of Sermons, when particularly requested by the congregation. We are, it is well known, frequently asked to do this; but the small local circulation, and the expense which may attend the printing, deters us. Now, if you would make it known, that on *such invitations*, and where the doctrines are sound, your columns will be open for that purpose, provided twenty-five copies of the number containing the Sermon are taken, which, no doubt, those who are anxious for it would engage to do, I think you would confer a great benefit on all parties, and injure none; for the REMEMBRANCER, for one shilling and sixpence, containing the Sermon, would be more valuable than the Sermon alone for the same sum. I am, Mr. Editor, your constant Reader, H. D.

January 25, 1834.

* * * In reply to our Correspondent, we beg to say, that we have no objection to attend to his suggestion, provided the Sermon is in every respect sound and practical.—Ed.

LAW REPORT.

No. XXII.—PEWS ATTACHED TO PARTICULAR HOUSES.—BLACK CLOTH SUSPENDED IN CHURCHES.

CASES AND OPINIONS.

AMONGST the records of the parish of P——, in an ancient book containing the minutes of the proceedings in the Vestry, and the accounts of the churchwardens of that parish, the following entry is inserted:—

“At a Vestry held in P—— this

30th day of July, 1667, upon the request of A. B. to the vestry for a seat in the church, it is this day ordered, That the said A. B., at his own proper cost and charges, shall build a gallery from the gallery of Mr. H. P. unto the chapel, of the same breadth as the

* An instance of this kind occurred at St. Martin's church, Leicester, where Schnetzler erected his last organ, in 1774, and which he pronounced his best. This church having one of the old-fashioned open roofs, which was so unfavourable to sound, the parishioners were induced to have it underlined, which had the desired effect.

pews of F. C. and P. P., the said gallery to be and continue unto the said A. B. and his heirs for ever, during the abode of them, or any of them, within this parish of P— aforesaid, and then to return to the disposal of the vestry at the said parish."

A search has been made, in order to ascertain, if a faculty was procured at the period of time when this permission was given, or subsequently thereto, substantiating and confirming the same; but no such instrument has been discovered: had this document been granted, it would not have immediately affected the prominent circumstance of this case, but it might have operated so as to defeat any subsequent resolution of vestry passed to annul and abrogate the above order; it does not, however, appear that the vestry came to any resolution which invalidated the same.

It is considered material to observe, that the proceedings of vestry of this parish contain minutes, tending clearly to shew that it has been immemorially an established usage, that the churchwardens, and frequently the parishioners, assembled in vestry, directed and determined by whom the pews and seats in the church should be occupied, and placed and displaced persons therein and therefrom; and that the exercise of this power and authority has continued to the present time, frequently by an express order of vestry, and generally by the act of the churchwardens, a practice very generally prevalent in parishes.

The said gallery has been held by the descendants of the said A. B. until a recent period of time, when a female, being the only person composing his posterity, and dwelling in the said parish, upon the demise of her husband, quitted the parish, and established her residence at a very considerable distance therefrom.

Although this lady has therefore decidedly ceased to be an inhabitant of the said parish, she possesses a freehold interest, for her life, in a house and grounds, situate therein, and she and the presumptive heir to this property have granted their estate therein to a certain person during the joint lives of herself and the next succeed-

ing heir to her, with an express reservation to the grantee or assignee, that he shall have liberty to quit the said messuage and grounds, at his option, whenever he shall think proper to leave the same; and, attaching her claim to the said gallery to this messuage, she has assigned the occupation of the gallery to the occupier of the dwelling-house, but her tenant declining to hold and use the gallery, she has authorized another person to use and occupy the same. It is apprehended that a seat in a church cannot be granted, even by virtue of a faculty, to a man and his heirs absolutely; for it has been observed, that a seat does not belong to the person but to the inhabitant; otherwise, if he or his heirs go away and dwell in another parish, they shall yet retain the seat, which is unreasonable: it also appears clear, that a person may support a right to a seat, as attached to a house, either by prescription or by authority of a faculty; but, in the present case, there seems to be no ground which is tenable towards establishing a claim to the seat or gallery upon either of these principles, for no faculty is alleged to be in existence, and the right to hold the gallery upon the ground of immemorial prescription is utterly destroyed, by the original order for granting the gallery being extant.

Under the circumstances, your opinion is requested, whether the descendant of A. B., being no longer a resident inhabitant of the said parish, is authorized to retain the possession of the said gallery, and to place therein such person or persons as she shall judge proper to use and occupy the same, and whether the law will support and justify her in so doing.

OPINION.—I am of opinion, that the descendant of A. B., having ceased to reside in the parish, has no longer any claim to retain possession of this gallery, and certainly not to place other persons therein; indeed the family never had a strict legal title to this gallery, though, after so long a possession, it would not have been proper to have disturbed any of A. B.'s descendants, had they continued parishioners: the gallery is at the disposal of the churchwardens, to seat therein such parish-

ioners as they think fit, subject only to the control of the Ordinary, if they should exercise their power indiscreetly.

Upon the decease of the husband of the lady above alluded to, the gallery was covered with black cloth, at the expense of her late husband's representatives, and the same, after remaining therein for a certain space of time, was removed by the direction of the Minister of the said parish, and taken by him and converted to his own use and benefit.

It is submitted, that this proceeding was incorrect, and that the cloth is, in such case, either the property of the executors, or personal representatives of the deceased, and removable and applicable by them; or, otherwise, at the disposal of the churchwardens, *virtute officii*, for the use of the parish.

You are therefore requested to advise as to the law upon this subject.

OPINION.—‘As to the cloth, I am of opinion, that the legal title to it being originally in the representatives of the deceased, could only be conveyed to another by their act or consent; unless they have either expressly or by implication parted with it, it must still belong to them. If nothing passed on the occasion, I apprehend that a Court would be strongly inclined to infer, that it was intended the Minister should have it, after the original purpose was answered, and would so decide, unless the contrary appeared; I do not think that there is any presumption in favour of a claim made by the churchwardens.’

STEPHEN LUSHINGTON.

Feb. 11th, 1822.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. G.—NORWICH.

AT a meeting of the Norwich Diocesan Association of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the LORD LIEUTENANT of NORFOLK in the Chair; the following admirable Resolutions were unanimously adopted, after several able addresses by the Worshipful the Mayor, the Very Rev. the Dean, Alderman Booth, Archdeacon Oldershaw, and several of the most active Clergy.

1. That this meeting acknowledges with increasing conviction the imperative and solemn obligation of a Christian people to encourage, by the employment of competent Missionaries and Catechists, the Propagation of the Gospel among Foreign Nations.

2. That the success which has hitherto attended the labours of the Missionaries of the Society for the Propagation of the Gospel amongst the various Foreign Dependencies of Great Britain, and the testimony which has been borne by persons of exalted station and high religious character, to their piety and zeal, entitle the Society

to the utmost support of the Christian public generally, and especially of the Members of the Established Church.

3. That the approaching total discontinuance of the Parliamentary Grants which this Society has for many years dispensed—and that at a period, when, on account of the increased extent of the British dominions, and their immense population, the most energetic exertions are required—renders it imperative on the friends of true religion, by all the means in their power, to augment the funds of the Society, and thus to enlarge the sphere of its operations.

4. That a subscription for the benefit of the Society be immediately opened; and that, under the approbation of our Venerable Diocesan, a circular letter be addressed, in the name of this meeting, to the Clergy of this diocese, most earnestly entreating them,—by preaching and congregational collections, by increasing the number of subscribers, by encouraging the private collection of donations, however small, by their parishioners of both sexes, by forming District Committees in their respective

neighbourhoods, and by all other means that may appear to them most advisable, to promote the important objects in which the Society is engaged.

5. That the Right Rev. the Lord Bishop of the diocese be respectfully requested to accept the cordial thanks of this meeting, for his liberal donation, and for the valuable sanction he has afforded to all the objects which it has in view.

JOHN WODEHOUSE, *Chairman*.

We have pleasure in subjoining the following list of the Stations of Missionaries and Catechists employed by the Society:—

	M.	C.
Upper Canada . . .	44	6
Lower Canada . . .	26	1
Nova Scotia . . .	29	37
New Brunswick . . .	27	26
Newfoundland . . .	11	22
Prince Edward's Island	2	1
Cape Breton . . .	2	3
Bermuda . . .	1	2
Cape of Good Hope . .	1	0
New South Wales . .	0	4

At Bishop's College, Calcutta, are a Principal, two Professors, six Missionaries, six Catechists, a Superintendent of the College Press, &c.

We are happy to add, that on this occasion, the Venerable Diocesan not only extended his patronage, but also afforded every personal facility to the furtherance of the laudable objects of the meeting.

S. P. C. K.—NEWPORT PAGNEL.

THE annual meeting of the Newport Pagnel District Society for Promoting Christian Knowledge, was held at the Saracen's Head Inn, Lieut.-Col. CHESTER, of Chicheley Hall, in the chair. It appeared from the report presented, that 152 Bibles, 127 Testaments, 283 Common Prayers, 406 bound tracts, and 722 unbound ditto, were sold and distributed gratis by the Society during the past year.

S. P. G.—BOLTON.

A PUBLIC meeting was lately held at the parish church Sunday School, for the purpose of forming amongst the friends of missions, in connexion with the Established Church in this

town and neighbourhood, an association in aid of the Society for the Propagation of the Gospel in Foreign Parts, &c. The LORD BISHOP of the diocese was in the chair. The meeting was addressed at considerable length by his Lordship, the Rev. J. Slade, Mr. Hulton, Mr. Bolling, and other speakers, and resolutions in support of the objects of the meeting were unanimously adopted.

S. P. G.—WARWICK.

A PUBLIC meeting, in aid of the Society for the Propagation of the Gospel in Foreign Parts, has been held at the Court House, Warwick, under the sanction of the Lord Bishop of the diocese. The meeting was called to recommend the Society to more general notice, and to consider what measures were rendered necessary by the immediate reduction and approaching discontinuance of the government grants. The chair was taken by SIR JOHN MORDAUNT, the High Sheriff. The object of the meeting was ably advocated by many of the gentlemen and Clergy, and very handsome and liberal donations and subscriptions were entered into.

S. P. G.—REPORT RESPECTING THE NEGROES ON THE CODRINGTON ESTATES.

WE have received a copy of this Report, to which we have great pleasure in referring our readers, as it contains interesting matter respecting the College and Grammar-school maintained out of the Codrington fund. It may be procured at Messrs Rivingtons'.

DURHAM.

WE learn, from a report recently published, that the Durham Diocesan Committee in aid of the Incorporated Society for the Enlargement and Building of Churches and Chapels, have, during the last year, remitted to the Incorporated Society 60*l.* 18*s.*, and also made the following grants, viz. 100*l.* to South Shields new Church; 100*l.* to North Shields new Church (additional to a former grant of the same amount), and 100*l.* to Shildon new Church.

NATIONAL SOCIETY.

Remarks relating to the Grants now being made by the Lords of H. M. Treasury in aid of Building School-rooms. (Extracted from Papers in circulation by the National Society).

Applications are to be made by Memorial to the Treasury, and by a statement of the particulars of the case, according to the Schedule commonly employed by the National Society where School-rooms are to be built.

PROPOSED OUTLINE OF THE MEMORIAL.

1. A petition for pecuniary assistance in building, with a statement of any peculiar difficulties in the way of promoting the education of the poor, &c.

N.B. This may be expressed briefly, and in very general terms.

2. A reference to the correspondence held with the NATIONAL SOCIETY, for all particulars relative to the subject of the memorial.

N.B. It will be advisable that the memorial should NOT enter into any details.

3. A declaration that the applicants are ready to submit to any audit of their accounts which the Lords of the Treasury may direct, and to make such periodical reports respecting the state of their Schools and the number of Scholars educated as may be called for.

4. A declaration that there are not any charitable funds, or public and private endowments in the place, which might render any further grants for promoting education inexpedient or unnecessary; or if such funds and endowments exist, a short explanation of their nature, manner of appropriation, &c., with the reason why they do not supersede the preceding petition for pecuniary assistance.

Dated and signed by the several promoters of the School.

OBJECT OF THE GRANTS.

The grants are made for "the erection of new School houses," to accommodate *Sunday and Daily, Sunday, or Infant Schools*. When the last-named institutions are to be established, it is expected that the rooms will (if possible) be used for the instruction of older children upon the Lord's day.

In case of building new School-

houses for existing Schools, it is desirable to shew clearly whether any and what *increase* will be made in the number of children to be instructed.

Although a preference will be given by the Lords of H. M. Treasury to such applications as come from large cities and towns, yet it is by no means the intention of their Lordships to exclude the parishes and districts which possess a more limited population, from the benefits of the parliamentary grant for the encouragement of education.

SITE FOR THE SCHOOL-HOUSE.

A secure legal tenure will be indispensable: and a certificate will be required, before the grant is claimed, that a site of this description has been obtained, and has been vested in the hands of proper trustees, &c.

It is not, however, necessary that such a site should have been obtained when the application and memorial are presented; it will suffice that the applicant should certify what tenure he expects he shall be able to obtain;—and, when a grant is appropriated, upon a statement of this nature, time will be allowed for the fulfilment of his reasonable expectations in this respect.

ESTIMATE OF THE WORK,

Including purchase of site, building School-house, and fittings-up.

Difficulties in procuring an estimate are easily removed. The form of a common barn furnishes no bad model for a school-room. The neighbouring villages may probably supply some specimens of a more finished kind, and the exact cost of these may be ascertained; or, a very rough estimate, from a respectable builder, will suffice for the basis upon which the memorial is framed.

The National Society's suggestions on building may always be procured;— and the only object of material importance, in the first instance, is the securing of not less than six square feet upon the floor to each child, and of a sufficient height to the roof.

The erection of a dwelling-house for the master or mistress (an object of great importance) is not contemplated in the grants of H. M. Treasury, nor in those of the National Society. If therefore such a building is to be raised, in addition to the School-house, the estimates of the two works must be kept entirely distinct.

THE MEANS TO MEET THE ESTIMATE,

And to qualify the case for consideration by the Lords of H. M. Treasury.

Their Lordships, in important cases, are prepared to grant one-half of the estimated cost of the work;— and where peculiar difficulties exist, the National Society will make up a portion of the first moiety, previously to transmitting the memorial. Still it is

needful, in every case, that *some local contributions* should be made, either in money, materials, labour, &c. &c. It is not, however, requisite that the contributions should have been *collected* from persons interested in the undertaking but residing at a distance. The *probable amount* of their donations may be specified; and when the result of the greatest possible exertions is *calculated*, and communicated to the National Society, with the other requisite particulars, the Committee will use their best exertions to secure the success of the undertaking. Only it is to be observed, that the amount of private subscriptions of every kind must, of necessity, have been "received, expended, and accounted for," before the grant from H. M. Treasury can be claimed.

When subscriptions are made for a dwelling-house for the master or mistress, as well as for a School-house, the *proportion* of the total sum raised, or expected, as applicable to each object, must be distinctly explained.

POLITICAL RETROSPECT.

DOMESTIC.—The revenue again exhibits, as we prophesied, what the learned philosophers of the Stock Exchange denominate, a *backwardation*, viz. a rapid decline from bad to worse;

the only item of increase being the excise. Our columns will not admit of an entire abstract, but the state of our finances may be shrewdly surmised from the subjoined.

	Year ending Jan. 5, 1834.		Quarter ending Jan. 5, 1834.	
	INCREASE.	DECREASE.	INCREASE.	DECREASE.
	£	£	£	£
Customs	—	612,894	—	293,019
Excise	183,741	—	298,005	—
Stamps	—	16,658	—	843
Taxes	—	51,827	—	94,122
Post Office	63,000	—	—	14,000
Miscellaneous . . .	—	2,720	—	7,683
	246,741	684,099	298,005	409,667
	Deduct increase	246,741	Deduct increase	298,005
	Decrease on year	437,358	Decrease on quarter	111,662

The excise, (the gin and beer department,) alone is flourishing. Even the Post-Office, on the last quarter, exhibits a strange falling off. But the most startling subject is the Customs. If the duties upon imports and exports exhibit a defalcation of six hundred and twelve thousand eight hundred and ninety four pounds sterling!!! the actual loss to the merchant and manufacturer is little short of SIX MILLIONS per annum!!!

Besides this, five millions additional exchequer bills are about to be issued, to meet the charge on the consolidated fund. And the stock belonging to the Saving Banks is about to be sold to meet the compensation demand of the West India proprietors. The Assessed Taxes must, moreover, positively go, which makes the attack upon the Savings Banks the more unjustifiable. For what is the actual state of the case?—The revenue is *decreasing*;—the indisposition to pay taxes is *increasing*;—public confidence is shaken;—the demands upon the government are enormous;—and at this period ministers choose to appropriate the hard-earned savings of the poor to carry into effect their wild and undigested theories. We hope parliament, which is on the eve of assembling, will look to this, and that before next month our domestic intelligence will be of a more cheerful character.

The Church *Reform* Bill is progressing; and we regret to say his Majesty has yielded far too much to the pertinacious clamour of ill advisers.

"Separate registration is to be granted to Dissenters."—"Residence to be peremptorily enjoined upon the Clergy."—"All fees and offerings to the Clergy to be abolished."—"Unions of Canonries and Deaneries to be severed."—And the amiable Dissenters are further insisting upon the abolition of Church Rates.

Nor is this all; the Bishops are to be excluded from their legitimate place in the Lords; and the idea of a Convocation at the same time is scouted. We hope this grasping and *unchristian* display of feeling on the part of the schismatics, will arouse the Church to a sense of her real posi-

tion, and no longer allow any delicate scruples to deter the Clergy of the Establishment from doing their duty.

The State, we regret to say, fares little better than the Church. The nobility are openly reviled; and their wealth, their honour, and their patriotism are looked upon as a crime by the ruffians who have none of these qualifications. The Bankrupt and Insolvent Courts at the same time distinctly prove the prosperity of the mercantile and manufacturing world; whilst the "progresses" of *Swing, the son of Rock, the son of a Popist*, in the agricultural districts, bear ample testimony to the fine feelings of—

"The bold peasantry, their country's pride!!"

SPAIN.—M. Zea Bermudez has been removed from the ministry, and the immediate result must be, that the *quasi* Queen will become a mere tool in the hands of the revolutionary party, who have already deified her power. Catalonia, indeed, has thrown off all allegiance; and General Quesada has followed the example of General Llaner, and addressed an exposition to her Majesty, in which, after recapitulating his private wrongs, real or imaginary, he demands a remodelling of the Constitution! The whigs and radicals are the same everywhere;—the same want of principle and thirst for revolution characterises all their movements. This clashing of interests, however, is favourable to the King, who, if his friends are true and watchful, cannot fail to get possession of the oyster, whilst the hungry and unprincipled combatants are fighting for the shells.

PORTUGAL.—The rival factions continue *in statu quo*, but rumours are abroad that the Pedroites have been compelled to retreat from Santarem; should this prove true, the King's cause may be considered safe, and the princess of Gran Para be left to finish her education at Laleham.

FRANCE.—The volcano is beginning to smoke.

GREECE.—In this *glorious* country plots and conspiracies are of daily occurrence; and little King Otho's cradle is likely to prove any thing but a bed of roses.

TURKEY.—The Sultan, aided by his august friend, the Emperor Nicholas, has taken such precautionary measures, that the combined fleets of England and France would find themselves in an awkward position were they to attempt to force the passage of the Dardanelles. The improvements in the forts on each side the straits have rendered them far more formidable than in 1807. The guns in them are on a level with the water's edge, and in number 319 guns, and 4 mortars on the European shore, and 416 guns and 4 mortars on the Asiatic.

All these have been examined and scaled by the Russian engineers, who have further erected lines of fortification, and dug trenches, to prevent a surprisal by land. This is something better than *protocoling*, my Lord Palmerston! We think the English foreign minister has well earned the *soubriquet* of "sayings;" let the Russian be called "doings."

RUSSIA, AUSTRIA AND PRUSSIA.—In all these empires a conservative policy prevails;—the result is, that at home they are prosperous, and abroad feared and respected.

CALENDARIUM ECCLESIASTICUM.		
FEBRUARY, 1834.		
SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
PRESENTATION OF CHRIST IN THE TEMPLE; OR, THE PURIFICATION OF THE BLESSED VIRGIN MARY. (February 2.)	Dr. Glass. 117. Xn. Rememb. VI. 441. Bp. Dehon. I. 98. Dr. Marshall. III. 152. Dr. T. Pierce. 259. Dr. M. Hole. IV. 53. Dr. G. Stanhope. IV. 135.	{ A Comparison between the Purification under the Law, and the corresponding Ordinance under the Gospel. Presentation of Christ. Purification. Ditto. Ditto. Ditto.
ASH - WEDNESDAY, (February 12.)	Bp. Smalridge. 93. Dr. Coney. III. 389. Thomson's Pastoralia, Sermon XVII. — XIX. Johnson Grant. I. 166. J. Hall. I. 277. W. Jones. Post. Ser. I. 1 J. Logan. II. 115—144. J. Miller. 115. Scriptural Essays, adapted to the Holy Days of the Church of England, I. 117.	{ The Rise and Antiquity of the Lent-fast. Ash-Wednesday. Uses of the Season. Temptation of our Lord. Ditto. True Fasting. Terrors of Conscience and Remedies. Repentance. On the Commination. History of the Fast.
ST. MATTHIAS, (February 24.)	Dr. Glass. 131. Charles Wheatly. III. 131. Dr. J. Edwards. 141. Dr. Hole. IV. 60. Dr. Stanhope. IV. 157. Scriptural Essays. II. 99. R. Nelson. Chap. XIII.	{ The Particular Providence of God, in Watching over His Church, exemplified in the History of St. Matthias. Service of the Day. Ditto. Ditto. Ditto. Ditto. Ditto. Commemoration of the Apostle.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. STEPHEN ISAACSON.—The Congregation of St. Margaret, Lothbury, on the retirement of the Rev. Stephen Isaacson from the cure of that parish, after an engagement of only eighteen months, have addressed to him the following gratifying letter:—

“Dear Sir,—We, of the Congregation of St. Margaret, Lothbury, cannot permit the period of your leaving us to pass, without expressing our high sense of the painstaking and ability with which you have executed your very responsible duties, in the occasional absence of the much respected and worthy Rector. We beg to express our sincere desire for your health and prosperity, feeling assured that wherever you may be called, your obliging manners, great abilities, and sincerity of devotion, cannot fail to make you a most useful minister of our Divine Master.

“We have the honour to be, dear, Sir, your obedient Servants.”

“Lothbury, Jan. 4, 1834.”

Signed by the Churchwardens, and Heads of every Family of the Congregation.

This was succeeded, on the 18th of January, by a second letter, containing a sum of money for the purchase of a piece of plate, which bears the following inscription:—

PRESENTED TO

THE REVEREND STEPHEN ISAACSON,

BY THE CONGREGATION OF ST. MARGARET, LOTHBURY,

FROM A HIGH SENSE OF HIS SINCERITY

OF DEVOTION, AND GREAT ABILITIES

IN THE DISCHARGE OF HIS RESPONSIBLE DUTIES;

AND AS A TESTIMONY OF

THEIR VERY STRONG APPROBATION OF, AND

GRATITUDE FOR, HIS EXCELLENT MINISTRY

IN THAT CHURCH,

JAN. 18, 1834.

REV. JOHN JAMES.—The Bishop of St. Asaph having preferred the Rev. John James, Curate of Mold, to the Rectory of Llansaintfraid Glau Conway, the parishioners of Mold held a vestry, at which it was unanimously resolved, that a piece of plate should be presented to him, as a trifling testimonial of their sense of the fidelity and diligence with which he discharged his duties, as Curate of the parish, for a period of nearly nine years.

REV. D. WHITTLE.—The Congregation of St. George's, Altringham, have lately presented to their minister, the Rev. D. Whittle, M.A. a full suit of robes, and a massive and beautiful silver medal, “as a small but sincere tribute of their remembrance and esteem of his social and ministerial worth, and the regret which they feel upon his removal from among them.”

REV. J. A. CARR.—At a numerous meeting of the pupils of the late Rev. J. A. Carr, Head-master of Durham Grammar School, held in that city, it was agreed that a subscription be entered into to defray the expenses of a monument, to be erected to the memory of the late Mr. Carr, in Durham cathedral, and an Engraving of a faithful Portrait of him, in the possession of his family. About 150*l.* has been already subscribed.

REV. D. MORGAN.—The parishioners of St. Martin's, Worcester, have presented an elegant silver salver to their late highly esteemed Curate, the Rev. D. Morgan.

REV. W. DARBY.—When this gentleman, who has been for some years Curate of Heigham, preached his farewell sermon, the pews, the chancel, and the aisles of the church were all filled. All classes, old and young, seemed alike affected at parting with their highly esteemed and much beloved minister. Among the humbler class a sub-

TURKEY.—The Sultan, aided by his august friend, the Emperor Nicholas, has taken such precautionary measures, that the combined fleets of England and France would find themselves in an awkward position were they to attempt to force the passage of the Dardanelles. The improvements in the forts on each side the straits have rendered them far more formidable than in 1807. The guns in them are on a level with the water's edge, and in number 319 guns, and 4 mortars on the European shore, and 416 guns and 4 mortars on the Asiatic.

All these have been examined and scaled by the Russian engineers, who have further erected lines of fortification, and dug trenches, to prevent a surprisal by land. This is something better than *protocoling*, my Lord Palmerston! We think the English foreign minister has well earned the *soubriquet* of "sayings;" let the Russian be called "doings."

RUSSIA, AUSTRIA AND PRUSSIA.—In all these empires a conservative policy prevails;—the result is, that at home they are prosperous, and abroad feared and respected.

CALENDARIUM ECCLESIASTICUM.

FEBRUARY, 1834.

SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
PRESENTATION OF CHRIST IN THE TEMPLE; OR, THE PURIFICATION OF THE BLESSED VIRGIN MARY. (February 2.)	Dr. Glass. 117. Xn. Rememb. VI. 441. Bp. Dehon. I. 98. Dr. Marshall. III. 152. Dr. T. Pierce. 259. Dr. M. Hole. IV. 53. Dr. G. Stanhope. IV. 135.	A Comparison between the Purification under the Law, and the corresponding Ordinance under the Gospel. Presentation of Christ. Purification. Ditto. Ditto. Ditto. Ditto.
ASH - WEDNESDAY, (February 12.) . . .	Bp. Smalridge. 93. Dr. Coney. III. 389. Thomson's Pastoralia, Sermon XVII. — XIX. Johnson Grant. I. 166. J. Hall. I. 277. W. Jones. Post. Ser. I. 1. J. Logan. II. 115—144. J. Miller. 115. Scriptural Essays, adapted to the Holy Days of the Church of England, I. 117.	The Rise and Antiquity of the Lent-fast. Ash-Wednesday. Uses of the Season. Temptation of our Lord. Ditto. True Fasting. Terrors of Conscience and Remedies. Repentance. On the Communion. History of the Fast.
ST. MATTHIAS, (February 24.) . . .	Dr. Glass. 131. Charles Wheatly. III. 131. Dr. J. Edwards. 141. Dr. Hole. IV. 60. Dr. Stanhope. IV. 157. Scriptural Essays. II. 99. R. Nelson. Chap. XIII.	The Particular Providence of God, in Watching over His Church, exemplified in the History of St. Matthias. Service of the Day. Ditto. Ditto. Ditto. Ditto. Ditto. Commemoration of the Apostle.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

~~~~~ TRIBUTES OF RESPECT.

REV. STEPHEN ISAACSON.—The Congregation of St. Margaret, Lothbury, on the retirement of the Rev. Stephen Isaacson from the cure of that parish, after an engagement of only eighteen months, have addressed to him the following gratifying letter:—

“Dear Sir,—We, of the Congregation of St. Margaret, Lothbury, cannot permit the period of your leaving us to pass, without expressing our high sense of the painstaking and ability with which you have executed your very responsible duties, in the occasional absence of the much respected and worthy Rector. We beg to express our sincere desire for your health and prosperity, feeling assured that wherever you may be called, your obliging manners, great abilities, and sincerity of devotion, cannot fail to make you a most useful minister of our Divine Master.

“We have the honour to be, dear, Sir, your obedient Servants.”

“Lothbury, Jan. 4, 1834.”

Signed by the Churchwardens, and Heads of every Family of the Congregation.

This was succeeded, on the 18th of January, by a second letter, containing a sum of money for the purchase of a piece of plate, which bears the following inscription:—

PRESENTED TO
THE REVEREND STEPHEN ISAACSON,
BY THE CONGREGATION OF ST. MARGARET, LOTHBURY,
FROM A HIGH SENSE OF HIS SINCERITY
OF DEVOTION, AND GREAT ABILITIES
IN THE DISCHARGE OF HIS RESPONSIBLE DUTIES;
AND AS A TESTIMONY OF
THEIR VERY STRONG APPROBATION OF, AND
GRATITUDE FOR, HIS EXCELLENT MINISTRY
IN THAT CHURCH,
JAN. 18, 1834.

REV. JOHN JAMES.—The Bishop of St. Asaph having preferred the Rev. John James, Curate of Mold, to the Rectory of Llsaintfraid Glau Conway, the parishioners of Mold held a vestry, at which it was unanimously resolved, that a piece of plate should be presented to him, as a trifling testimonial of their sense of the fidelity and diligence with which he discharged his duties, as Curate of the parish, for a period of nearly nine years.

REV. D. WHITTLE.—The Congregation of St. George's, Altringham, have lately presented to their minister, the Rev. D. Whittle, M.A. a full suit of robes, and a massive and beautiful silver medal, “as a small but sincere tribute of their remembrance and esteem of his social and ministerial worth, and the regret which they feel upon his removal from among them.”

REV. J. A. CARR.—At a numerous meeting of the pupils of the late Rev. J. A. Carr, Head-master of Durham Grammar School, held in that city, it was agreed that a subscription be entered into to defray the expenses of a monument, to be erected to the memory of the late Mr. Carr, in Durham cathedral, and an Engraving of a faithful Portrait of him, in the possession of his family. About 150*l*. has been already subscribed.

REV. D. MORGAN.—The parishioners of St. Martin's, Worcester, have presented an elegant silver salver to their late highly esteemed Curate, the Rev. D. Morgan.

REV. W. DARBY.—When this gentleman, who has been for some years Curate of Heigham, preached his farewell sermon, the pews, the chancel, and the aisles of the church were all filled. All classes, old and young, seemed alike affected at parting with their highly esteemed and much beloved minister. Among the humbler class a sub-

scription was commenced; and the higher and middle classes having joined their poorer brethren, nearly 20*l.* were collected, with which an elegant and substantial coffee-pot was purchased, bearing the following inscription:—"Presented by the grateful parishioners of Heigham to the Rev. Wm. Darby, B.A. at the time of his removal from the Curacy, January, 1834."

REV. W. DURHAM.—The inhabitants of St. Magnus, London-bridge, and St. Mary, Fish-street, have presented the Rev. W. Durham (Second Master of St. Paul's School) with a superb silver tea-service, as a testimony of their affection and respect for his valuable and faithful services during a period of twenty-one years that he has officiated as Curate of the parish.

REV. SPENCER MADAN.—At a vestry meeting of the parishioners of Batheaston, held on the 2d day of January, 1834, it having been reported that a new school-room had been erected at the expense of the Rev. Spencer Madan, M.A. Vicar of the parish, with the assistance of a grant of 50*l.* from the National Society, it was resolved unanimously, that the churchwardens (Melmoth Walters, Esq. and William Hale, Esq.) be requested to present the best thanks of the parishioners to the Vicar for this instance of his liberality, and of his desire to promote their best interests; and that an inscription to the above effect be set up at the expense of the parishioners in a conspicuous and eligible position.

EARL OF PLYMOUTH.—The executors of the Earl of Plymouth have paid his Lordship's subscription of 100*l.* towards the erection of an extraparochial Church in the city of Worcester; for which purpose the Rev. John Peel has also subscribed 20*l.*

THE NEW TESTAMENT IN FRANCE!—It is an important fact, and one which will prove interesting to a large number of persons in this country, that the Minister of Public Instruction in France has given instruction that each child educated in the National Schools shall be furnished with a copy of the New Testament. In order that the demand thus occasioned may be met, no fewer than 50,000 copies of the New Testament have been ordered, and it is understood that the Bible Society is to supply an equal number.

CHELTHENHAM.—At a private meeting of the friends of the Church at Cheltenham, the following resolution was put and carried with only one dissentient voice,—“That seeing that the present Articles, Homilies, and Liturgy, were adopted by the Church herself, in Convocation assembled, we protest against any change in them whatever that does not proceed from the same authority.”

SUTTON COLDFIELD.—The Free Grammar School at Sutton Coldfield, Warwickshire, is about to be thrown open for English education, in addition to the classics.

THE BISHOP OF LINCOLN.—In these times, when the dignitaries of the Church are attempted to be degraded, and are triumphantly held up to scorn and reproach by the dissolute and the wicked, it is but just to record the following circumstance, which only occurred a few days since. Our last month's obituary noticed the death of Mr. Skeels, the Rector of Kirkby Underwood. The Bishop of Lincoln, as patron of the living, had immediate and numerous applications for this preferment (the value being from 200*l.* to 300*l.* a year), and most of the applications were supported by persons of rank and station in society, anxious to serve deserving friends, when the Rev. Mr. Holmes, of Sleaford (many years Curate of Billingham, where he was much esteemed), waited upon his Lordship at Buckden, Hunts, with no other testimonials “than that of having lost his Curacy by the present Incumbent coming into residence, very much in need of patronage, and without friends to bestow it.” On this humble petition his Lordship, with a full knowledge of the situation and respectability of Mr. Holmes, unhesitatingly presented him to the living of Kirkby Underwood.

EXEMPTION OF PLACES OF WORSHIP FROM RATES.—The Act 3 and 4 William IV. c. 30, (July 24, 1833,) entitled “An Act to exempt from Poor and Church Rates all Churches, Chapels, and other places of Religious Worship,” consists of only two

clauses. The first, after a preamble declaring it to be "expedient that churches, chapels, and other places *exclusively appropriated to public religious worship*, should be exempt from the payment of poor and church rates," enacts, that *from and after October 1, 1833*, no persons shall be rated for places so exclusively appropriated, or for *such part* of any premises as shall be so appropriated, and which shall be duly certified for the performance of such religious worship, according to the provision of any Acts now in force: provided that the exemption shall not extend to any parts of churches, chapels, or other premises, not so exclusively appropriated, from which such persons shall receive any rent or profit. The second clause provides, that no persons shall be liable to rates because part of the premises may be used for Sunday or Infant schools, or for the charitable education of the poor.

CHARITY ESTATES.—By the 52 Geo. III. c. 12, all Charity Estates vested in Feoffees or Trustees, either by the act of the donor, or otherwise, are divested from them and become vested in the Churchwardens and Overseers, for the time being, of the respective parishes to which such charities apply.

A DECLARATION OF THE LAITY OF THE CHURCH OF ENGLAND.—It is contemplated by a body of influential individuals in London, to circulate the following declaration throughout the country, as a desirable mode whereby an opportunity may be afforded to the Laity of the Church of England to express their attachment to that Church of which they are members:—

"At a time when the Clergy of England and Wales have felt it their duty to address their Primate with an expression of unshaken adherence to the doctrines and discipline of the Church of which they are Ministers, we the undersigned, as lay members of the same, are not less anxious to record our firm attachment to her pure faith and worship, and her Apostolic form of government.

"We further find ourselves called upon by the events which are daily passing around us to declare our firm conviction, that the consecration of the State by the public maintenance of the Christian Religion is the first and paramount duty of a Christian people; and that the Church established in these realms, by carrying its sacred and beneficial influences through all orders and degrees, and into every corner of the land, has for many ages been the great and distinguishing blessing of this country, and not less the means, under Divine Providence, of national prosperity than of individual piety.

"In the preservation, therefore, of this our National Church in the integrity of her rights and privileges, and in her alliance with the State, we feel that we have an interest no less real, and no less direct, than her immediate Ministers; and we accordingly avow our firm determination to do all that in us lies, in our several stations, to uphold, unimpaired in its security and efficiency, that Establishment, which we have received as the richest legacy of our forefathers, and desire to hand down as the best inheritance of our posterity."

ORDINATIONS.

<i>Bath & Wells</i> . . .	Jan. 19, 1834.	<i>Hereford</i> . . .	Dec. 22, 1833.
<i>Chester</i> . . .	Dec. 22, 1833.	<i>Lincoln</i> . . .	Dec. 22, 1833.
<i>Chichester</i> . . .	Dec. 22, 1833.	<i>London</i> . . .	Dec. 22, 1833.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Allen, John	B.A.	Trinity	Camb.	London
Antrobus, Edmund	B.A.	St. John's	Camb.	London
Applegate, Thos. H. (for the Colonies)	Lit.			London
Barker, Thomas Francis	B.A.	Brasenose	Oxf.	Chester
Burrows, John		Trinity	Dublin	Bath & Wells
Bussell, John Garrett	B.A.	Wadham	Oxf.	Bath & Wells
Calthrop, Charles	B.A.	St. John's	Camb.	London
Cartmel, James (<i>let. dim.</i>)	B.A.	Fell. of Christ's	Camb.	Lincoln
Close, William Robert	B.A.	Queen's	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Cooper, Thomas	B.A.	Magdalen Hall	Oxf.	Chester
Fisher, Alfred (<i>let. dim.</i>)	M.A.	St. Alban's Hall	Oxf.	Bath & Wells
Goodday, Septimus	B.A.	Pembroke	Camb.	London
Gould, Robert John	M.A.	Wadham	Oxf.	Lincoln
Hesse, Frederick Legrew	L.L.B.	Trinity Hall	Camb.	Lincoln
Hildyard, James (<i>let. dim.</i>)	B.A.	Fell. of Christ	Camb.	Lincoln
Hill, Thomas	M.A.	Clare Hall	Camb.	London
Hopwood, Frank George	B.A.	Christ Church	Oxf.	Chester
Horoby, William	B.A.	Christ Church	Oxf.	Chester
Hutton, Henry Frederick	B.A.	Trinity	Oxf.	Lincoln
Huxtable, Anthony (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Bath & Wells
Hymers, John (<i>let. dim.</i>)	M.A.	Fell. St. John's	Camb.	Lincoln
Johnson, William Henry	B.A.	Worcester	Oxf.	Lincoln
Laxton, William	B.A.	Trinity	Oxf.	Bath & Wells
Lloyd, Charles Williams	B.A.	Magdalen	Camb.	London
Maunsel, Robert (for the Colonies)	B.A.	Trinity	Dublin	London
Miles, Thomas	B.A.	Queen's	Oxf.	Lincoln
Morris, Thomas Elye	B.A.	Jesus	Camb.	Lincoln
Oakley, William (for the Colonies)	Lit.			London
Oakley, Wm. Henry	B.A.	Trinity	Dublin	Lincoln
Postlethwaite, Thomas Marshall	B.A.	Queen's	Oxf.	Chester
Ray, George (<i>let. dim.</i>)	B.A.	Fell. St. Peter's	Camb.	Lincoln
Rolfe, Edmund Nelson (<i>let. dim.</i>)	B.A.	Caius	Camb.	Lincoln
Rogers, Henry (<i>let. dim.</i>)		University	Oxf.	Bath & Wells
Smith, Francis (<i>let. dim.</i>)	B.A.	Trinity	Oxf.	Bath & Wells
Stead, Alfred	B.A.	Caius	Camb.	Lincoln
Storr, Francis		Queen's	Oxf.	Chichester
Taylor, Vernon Pearce	B.A.	Christ Church	Oxf.	Lincoln
Tuck, John Johnson (<i>let. dim.</i>)	B.A.	Corpus Christi	Camb.	Lincoln
Turner, Charles (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Lincoln
Twining, George Brewster	B.A.	University	Oxf.	Lincoln
Vaughan, Walter Arnold		Christ Church	Oxf.	Chichester
Vaughan, Edw. Protheroe	B.A.	Balliol	Oxf.	Bath & Wells
Ventris, Henry Lawrence	B.A.	Queen's	Camb.	London
Wetherell, Charles		Worcester	Oxf.	Chichester
Wilkinson, Alfred (<i>let. dim.</i>)	B.A.	Jesus	Camb.	Bath & Wells
Wordsworth, Christopher	M.A.	Fell. of Trinity	Camb.	Lincoln

PRIESTS.

Armstrong, Edward Pakenham	B.A.	Trinity	Dublin	Lincoln
Austin, Wm. Piercy	B.A.	Exeter	Oxf.	Bath & Wells
Badger, Albert	B.A.	Trinity	Camb.	Lincoln
Brockhurst, Jos. Sumner	B.A.	St. John's	Camb.	Bath & Wells
Bullock, John Frederick	B.A.	Clare Hall	Camb.	London
Burnett, James	B.A.	St. Edmund's H.	Oxf.	Bath & Wells
Carter, Thomas	B.A.	Worcester	Oxf.	Chester
Carter, Thomas Thellusson	B.A.	Christ Church	Oxf.	Lincoln
Chester, Wm. Henry Clinton	B.A.	Emmanuel	Camb.	Chichester
Clayton, John Henry	B.A.	Worcester	Oxf.	Chester
Cox, John Pope	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Day, Thomas	M.A.	Merton	Oxf.	London
Dewhurst, John Heyliger	B.A.	Worcester	Oxf.	Chester
Dowell, George (<i>let. dim.</i>)	M.A.	Trinity	Oxf.	Bath & Wells
Dudley, Joseph	B.A.	Worcester	Oxf.	Hereford
Dymock, Thomas Frederick	M.A.	Balliol	Oxf.	Bath & Wells
Eaton, George	M.A.	Brasenose	Oxf.	Chester
Edwards, W. J. Fussell	B.A.	Queen's	Oxf.	Bath & Wells
Eyre, William	B.A.	Magdalen Hall	Oxf.	Chichester
Farquharson, Robert (<i>let. dim.</i>)	B.A.	Christ Church	Oxf.	Bath & Wells
Fell, Thomas	B.A.	St. Peter's	Camb.	Lincoln
Ganeson, Robert	B.A.	Cath. Hall	Camb.	Lincoln
Gray, Robert (<i>let. dim.</i>)	B.A.	University	Camb.	Bath & Wells

Name.	Degree.	College.	University.	By Bishop of
Halton, Thomas	M.A.	Brasenose	Oxf.	Chester
Hodgson, William	B.A.	Queen's	Camb.	Lincoln
Hood, Elisha William	M.A.	Wadham	Oxf.	London
Jackman, William	LL.B.	Trinity Hall	Camb.	London
Lechler, John M. (for the Colonies)	Lit.			London
Leighton, David Hilcoat	B.A.	Trinity	Camb.	London
Lockwood, Henry John	M.A.	Magdalen	Camb.	Lincoln
Lockwood, Palmer George	B.A.	Trinity	Camb.	Lincoln
Maddison, George (<i>let. dim.</i>)	B.A.	Fell. Cath. Hall	Camb.	Lincoln
Martin, Robert	B.A.	Queen's	Camb.	Lincoln
Martin, Francis (<i>let. dim.</i>)	M.A.	Fell. of Trinity	Camb.	Lincoln
Morey, Richard	B.A.	Trinity	Camb.	Chichester
Müller, T. F. (for the Colonies)	Lit.			London
Nicholl, John Richard	B.A.	Exeter	Oxf.	London
Palairat, Richard	B.A.	Worcester	Oxf.	Bath & Wells
Peers, John Witherington	B.A.	Cath. Hall	Camb.	Chichester
Philpott, Henry	M.A.	Fell. Cath. Hall	Camb.	Chichester
Philpott, Other	M.A.	St. John's	Oxf.	Chester
Poole, Robert	B.A.	Exeter	Oxf.	Bath & Wells
Pridden, William	B.A.	Pembroke	Oxf.	London
Smith, Percy	M.A.	Trinity	Camb.	Chichester
Speck, Thomas	B.A.	St. John's	Camb.	Chichester
Spooner, Isaac (<i>let. dim.</i>)	B.A.	Clare Hall	Camb.	Bath & Wells
Woodcock W. J. (for the Colonies)	Lit.			London
Wright, Thomas Hawkins	B.A.	St. John's	Camb.	Lincoln

Deacons, 46.—Priests, 43.—Total, 94.

CLERICAL APPOINTMENTS.

The Hon. and Right Rev. Dr. KNOX, Lord Bishop of Killaloe and Kilfenora, has been appointed to the vacant Diocese of Limerick, Ardfer, and Aghadoe. The Bishop of Clonfert will succeed to Killaloe, and, under the Church Temporalities' Bill, the income of Clonfert will be transferred to the Church Fund. Two of the ten condemned Sees are now suppressed.

Name.	Appointment.
Banfater, Henry	Head Mast. of the Free School, Norwich.
Barham, R. H.	Chapl. to the Vintners' Company.
Bisset, Thomas	Chapl. to Earl of Aberdeen.
Bullock, James	Chapl. to Visc. Massereene.
Clark, Francis F. B.A.	Head Mast. of the Free Grammar School at Newcastle-under-Lyme.
Dixon, Thomas	Chapl. to the Countess of Strathmore.
Haden, J.	Minor Can. in St. Paul's Cath.
Hawks, William, B.C.L.	Domestic Chapl. to the Earl of Durham.
Holland, Erskine William	Chapl. to Lord Erskine.
Pelle, T. W.	Senior Tutor of the University of Durham.
Smith, T.	Sunday Evening Lectureship, St. Lawrence Jewry.
Thompson, Robert	Surrogate, Diocese of Durham.
Wood, J. B.A.	Chapl. to the Infirmary, Newcastle-upon-Tyne.

The Bishop of London has been pleased to appoint the undermentioned Clergy to be Rural Deans:—

Archdeaconry of Colchester.

Rev. J. Bullock, Rector of Radwinter.	Rev. Dr. Miller, Vicar of Dedham.
Rev. W. Greenhill, Rector of Farnham.	Rev. C. Dalton, Vicar of Kelvedon.
Rev. C. W. Cowardine, Rector of Tolleshunt Knights.	Rev. G. Preston, Rector of Lexden.
Rev. J. Hallward, Rector of Easthorpe.	Rev. R. Duffield, Rector of Frating.
Rev. B. Cheese, Rector of Tending.	Rev. P. Strong, Rector of Myland.
Rev. T. Leigh, Rector of Wickham Bishops.	Rev. R. Fiske, Vicar of Elmdon.
Rev. J. Collin, Rector of Quendon.	Rev. R. Watkinson, Vicar of Earle's Colne.

Archdeaconry of Middlesex.

Dr. Adams, Vicar of Halstead.
 Rev. — Coddington, Vicar of Ware.
 Rev. J. Cowe, Vicar of Sunbury.
 Dr. Cresswell, Vicar of Enfield.
 Rev. J. Deedes, Rector of Willingale Doe.
 Rev. B. Goodrich, Vicar of Great Salting.
 Rev. C. Miller, Vicar of Harlow.

Sir Herbert Oakley, Bart. Vicar of Ealing.
 Rev. W. A. Phelps, Rector of Stanwell.
 Rev. T. Randolph, Rector of Hadham.
 Rev. J. H. Randolph, Vicar of Northolt.
 Rev. J. Smith, Vicar of Dunmow.
 Rev. H. Soames, Vicar of Brent Pelham.
 Dr. Walton, Rector of Birdbrook.

Archdeaconry of Essex.

Rev. C. B. Abdy, Rect. of Theydon Gernons.
 Dr. Barrett, Rector of Beauchamp Rooding.
 Rev. A. Hamilton, Rector of Loughton.
 Rev. J. S. Hand, Rector of Dunton.
 Rev. B. Harvey, Rector of Doddington.
 Sir John Head, Bart. Rector of Raleigh.
 Rev. E. Linzee, Rector of West Tilbury.
 Rev. T. Ludbey, Rector of Cranham.

Rev. C. Matthew, Vic. of All Saints', Maldon.
 Rev. C. A. Mildmay, Rector of Chelmsford.
 Rev. J. Nottidge, Rect. of East Hanningfield.
 Rev. T. Schreiber, Rector of Bradwell-by-the-Sea.
 Rev. W. Streatfield, Vicar of East Ham.
 Dr. Swayne, Vicar of Hockleigh.
 Rev. J. Thomas, Vicar of Great Burstead.

Archdeaconry of St. Alban's.

Rev. C. Chauncey, Vic. of St. Paul's, Walden.
 Rev. T. H. Elwin, Rector of East Barnet.
 Rev. E. Hodgson, Vicar of Rickmansworth.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Attwood, George.	Saxthorpe, V.	Norfolk	Norwich	Pemb. Hall. Camb.
Baker, — . . .	Fullham, R.	Middlesex	London	Bp. of London
Barrow, G. N. . .	St. John's, Bristol	Gloster	Bristol	Corp. of Bristol
Beddingfield, James	Beddingfield, R.	Suffolk	Norwich	J. J. Beddingfield, Esq.
Bennett, J. T. . .	Barling, V.	Essex	London	D. & C. of St. Paul's
Beynon, Edw. F. .	Creton, Great, R.	Northam.	Peterb.	{ Rev. E. T. Beynon, & Martha his Wife
Briggs, W. T. . .	Putney, P. C.	Surrey	{ P.D.&C. of Worc.	{ D. & C. of Worc.
Burrow, E. . . .	New Church, Rosendale	Cheshire	Chester	Vic. of Whalley
Bury, Charles . .	St. Luke's in Skirlin	Lancas.	Chester	
Chester, W. H. C. .	Elsted, R.	Sussex	Chichest.	Lord Selsey
Clarke, Liscombe	Treasurer of the Cathedral of Sarum			Bp. of Sarum
Clements, Dalston	Warleggan, R.	Cornwall	Exeter	Mr. Gregor.
Clerk, J. Valentine	Cossington, R.	Somerset	B. & Wells	Mr. Smith
Coates, S. . . .	Thirsk, P. C.	York	York	Abp. of York
Cole, Francis . . .	St. Feock, V.	Cornwall	Exeter	Bp. of Exeter
Cole, G. . . .	St. George's Chap. Tything,	Worcest.	Worcest.	Trustees
Cooke, W. . . .	Bromyard, V.	Hereford	Hereford	Bp. of Hereford
Dix, Edward . . .	St. Mary, Truro, R.	Cornwall	Exeter	E. Mount Edgecumbe
Dudley, J. . . .	Marston, P. C.	Bucks	Lincoln	J. Neild, Esq.
Duncombe, W. G. .	Kenchester, V.	Hereford	Hereford	Lord Chancellor
Eastridge, J. J. . .	Gussage, All Saints, V.	Dorset	Bristol	Archd. of Dorset
Edwards, W. J. F. .	Stoke Lane, P. C.	Somerset	B. & Wells	Vic. of Douling
Foreman, Edw. . .	{ Felton, R. Winteston Chap. P. C.	{ Hereford Hereford	Hereford Hereford	{ Rev. J. Lilley W. Vale, Esq.
Green, J. . . .	South Ottrington, R.	York	York	T. Darnborough, Esq.
Hailstone, J. . . .	Shudy Camps, V.	Camb.	Ely	Trin. Coll. Camb.
Hamilton, Walter K.	Preb. of Wells			Bp. of Bath & Wells
Harvey, H. . . .	Bradford, V.	Wilts	Sarum	D. & C. of Bristol
Hawkesley, J. W. .	{ Melchbourn, V. Lower Gravenhurst, R.	Beds	Lincoln	Lord St. John
Heathcote, H. . .	Friston-cum-Snape, V.	Beds	Lincoln	Lord Chancellor
Keats, Richard . .	Northfleet, V.	Suffolk	Norwich	Col. Vyse
Lawrence, T. F. . .	Reading, St. Lawrence, V.	Kent	Cant.	The King
Lloyd, Hugh . . .	Penstrowed, R.	Berks	Sarum	{ Pres. & Schol. of St. John's Coll. Oxf.
Lyons, J. . . .	All Saints, Liverpool	Montg.	Bangor	Bp. of Bangor
Lysons, Samuel . .	Rodmarton, R.	Lancas.	Chester	Trustees
		Gloucest.	Gloucester	Rev. D. Lyons

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
M'Neile, Hugh . . .	St. Jude's, Liverpool	Lancas.	Chester	{ The Corporation of Liverpool
Molesworth, J. . .	Redruth, R.	Cornwall	Exeter	Lord Chancellor
North, James . . .	St. Catharine's, Liverpool	Lancas.	Chester	Trustees
Parry, J.	St. John, Wapping, R.	Middles.	London	Brasenn. Coll. Oxf.
Pole, Edw.	Templeton, R.	Devon	Exeter	Sir W. T. Pole, Bt.
Punnett, J.	St. Erth, V.	Cornwall	Exeter	D. & C. of Exeter
Ruine, W.	Kirklevington, P. C.	York	York	Abp. of York
Russell, Harry Vane .	Rise, R.	York	York	Lord Chancellor
Scott, Thomas . . .	One House, R.	Suffolk	Norwich	Mrs. Petteward
Taylor, Jos.	Babraham, V.	Camb.	Ely	J. H. Adeane, Esq.
Terrington, M. . .	{ Oyer Worton, R. Nether Worton, P. C.	{	Oxford	{ T. Cartwright, Esq. W. Wilson, Esq.
Warter, J. Wood . .	{ Tarring, V. Patching, R.	{	Sussex	Cant. Abp. of Canterbury
Wickham, W. P. T. .	Shepton Mallet, R.	Somerset	B. & Wells	Kev. W. P. Wickham
Williams, R. H. . .	Grendon Bishop, P. C.	Hereford	Hereford	Vic. of Bromyard
Wood, W.	Preb. in Cath. Church of Canterbury			The King

CLERGYMEN DECEASED.

Adams, Stephen L. .	{ Blackauton, V. Morleigh, R.	{	Devon	Exeter	{ A.H. Houldsworth, Esq. Earl Morley.
Amphlett, M. . . .	Ryall, V.		Rutland	Peterboro'	Marq. of Exeter
Baker, J.	{ Thorpe, Arch. V. Westbourne, R.	{	York	York	Mrs. Baker
	St. Mary de Crypt, Gloster.	{	Sussex	Chichester	Rev. L. Way
Baylis, J.	{ Mickleton, R. Ebberton, V.	{	Gloster	Gloster	{ Lord Chancellor Vic. of Mickleton
Betton, J. B. . . .	{ North Lydbury, V. Norbury, C.	{	Salop	Hereford	T. Bright, Esq.
	Woodmansterne, R.		Salop	Hereford	Vic. of Lydbury
Buchanan, G. . . .	{ Northfleet, V. Stoke Edith, R.	{	Surrey	Winch.	Lord Chancellor
	Westhide, C.		Kent	Cant.	The King
Davies, H.	{ Oldbury, R. Southwell, Preb.	{	Hereford	Hereford	E. J. Foley, Esq.
Dethick, T.	{ Hatcliffe, R. Skirpenbeck, R.	{	Hereford	Hereford	Rect. of Stoke Edith
	Burniston, V.		Shrops.	Hereford	Lord Chancellor
Dealtry, W.	Breinton, V.		Notts.	P. of South.	Abp. of York
Elsley, H.			Lincoln	Lincoln	Southwell Coll. Ch.
Honiatt, Thomas .	{ Can. Res. of Salisbury Treas. of the Church with Colne Preb. attached Kewstoke, V. Figheledean, R. Stratford-under-Castle, P. C.	{	York	York	Lord Chancellor
			York	York	G. Elsley, Esq.
			Hereford	Hereford	Dean of Hereford
Hume, T. H. . . .			Wilts	Sarum	{ D. & C. of Salisbury Bp. of Salisbury Lord Chancellor Treasurer of Sarum
					D. & C. of Sarum
Lysons, D.	Rodmarton, R.		Gloster	Gloster	Rev. D. Lysons
M'Evoy, J. N. . . .	{ Kingston, V. Butlers Marston, V.	{	Warwick	Worc.	{ Lord Willoughby de Broke Christ Ch. Oxford
	Preb. of Canterbury				The King
Norris, C.	{ Fakenham, R. Aylham, R.	{	Norfolk	Norwich	Trin. Coll. Camb.
	St. Mary, Durham, P. C.		Norfolk	Norwich	D. & C. of Canterb.
Patrick, George . .	{ Minor Can. of Durham Librarian of Durham University	{	Durham	Durham	{ D. & C. of Durh. Bp. of Durham
Powell, T.	Old Radnor, V.		Radnor	Hereford	D. & C. of Worcester

Name.	Preferment.	County.	Diocese.	Patron.
Roles, W. . . .	{ Raunds, V. Sharnocot, R. Upton Lovel, R.	Northam. Peterb. Wilts Sarum Wilts Sarum	} Lord Chancellor	
Smith, M. S. . . .	{ Fladbury, R. Alderley, R. Plumbland, R.	Worcester Cheshire Cumb.		
Stanley, Edw. . . .	{ Clavering-cum-Langley Brickhill, Great, R.	Essex Bucks	London Lincoln	Christ's Hospital P.D.Pauncefort, Esq.

OXFORD.

ELECTIONS.

We have great pleasure in announcing that FIELD MARSHAL HIS GRACE THE DUKE OF WELLINGTON has been unanimously elected Chancellor of this University in the room of the late Baron Grenville.

Mr. Henry Holloway has been admitted Fellow of New College.

William Borlase, B. A., Scholar on the Michel or New Foundation of Queen's College, has been elected a Fellow on the same Foundation.

Mr. Edward Brabank Smith, Commoner of St. John's College, has been elected an Exhibitioner of Queen's College, on Mr. Mitchell's Foundation.

The following gentlemen have been admitted Students of Christ Church:—William C. F. Webber, Robert Hickson, and William G. Penny, elected from Westminster in May last; Edward D. Tinling, Edward K. Luscombe, John Bode, Charles W. Bagot, and John Adams, Canons' Students.

Died, at his house in the High-street, in this city, universally beloved and respected, George Williams, M. D. Senior Fellow of Corpus Christi College, Regius Professor of Botany in this University, and Keeper of the Radcliffe Library.—M. A. Jan. 14. 1785; B. M. Dec. 10, 1788; and D. M. Dec. 17, 1788.

MASTERS OF ARTS.

P. A. Browne, Corp. Chr. Coll. Gr. Comp.
Rev. Rice R. Hughes, Jesus Coll.
Rev. Robert Haynes, Pembroke Coll.
Rev. Henry Hughes, Trinity Coll.
Charles Orlando Fletcher, Exeter Coll.
John Barrow, Taberdar of Queen's Coll.
Rev. G. Casson, Fell. of Brasennose Coll.
Rev. J. P. Wilson, Demy of Magdalen Coll.
William Boyd, Fell. of University Coll.
George Clarke, Schol. of University Coll.
Rev. John Smith Dolby, Lincoln Coll.

Rev. Erskine Wm. Holland, Worcester Coll.
Edward Massie, Wadham Coll.

BACHELORS OF ARTS.

Bryan Faussett, Corpus Christi Coll.
Geo. Villiers Thorpe, St. John's Coll.
Henry M. Roberts, Magdalen Coll.
Samuel Horseley, Balliol Coll.
Thomas Hans Sotheby, New Inn Hall.
William John Morrish, Magdalen Hall.
William Gill, Exeter Coll.
George Day, Stud. of Christ Church.
H. M. Villiers, Stud. of Christ Church.
George Barnes, Stud. of Christ Church.
William Cother, Stud. of Christ Church.
Henry Stormont Murray, Christ Church.
John Bright, Wadham Coll.
George Wingrove Cooke, Jesus Coll.
Joseph Hamilton, Pembroke Coll.
John Chapman Bell, Trinity Coll.
J. S. Pinkerton, Fell. of St. John's Coll.
Edward Pidsley, Worcester Coll.
Francis Orpen Morris, Worcester Coll.

THE LATE CHANCELLOR.

On the 7th of January died, at his seat, at Dropmore, Buckinghamshire, in the 75th year of his age, the Right Hon. William Wyndham Grenville, Baron Grenville, D.C.L. of Christ Church, Chancellor of this University, Auditor of the Exchequer, an Elder Brother of the Trinity House, one of the Governors of the Charter House, High Steward of Bristol, a Trustee of the British Museum, F.S.A. F.R.S. &c. &c. His Lordship was second son of the Right Hon. George Grenville, (a distinguished statesman and minister of the crown, from 1744 until his decease in 1770,) by Elizabeth, daughter of Sir William Wyndham, Bart. and sister of Charles, Earl of Egremont. The eldest son of George Grenville was the late Marquis of Buckingham; Lord Grenville was, therefore, the uncle of the present Duke of Buckingham, and of the Baron Nugent. Lord Grenville was born on the 25th of October, 1759; married on the 18th of July, 1792, the Hon. Anne Pitt, only

daughter of Thomas, first Lord Camelford, and sister and sole heiress of Thomas, second and last Lord, by whom he has left no issue. The late Baron was the contemporary of some of the greatest men that ever adorned this country, yet his abilities were not eclipsed in their presence. As a statesman, he was remarkable for sound practical views. As a speaker, he was, perhaps, one of the most powerful debaters that ever appeared in the House of Lords. There was a commanding energy in his delivery, as well as in his style, which never failed to arrest the attention and command the admiration even of those who differed from him in sentiment. It has been said of him that no orator ever produced so strong an impression by his manner in the first ten minutes of his speech; but the want of variety was a defect which began to be perceived after some time, and which, in the course of a long address, seldom failed to impress itself rather painfully upon the hearer.—He had the reputation of being one of the most accomplished scholars of his age, and successively held some of the highest appointments in the State, having been Speaker of the House of Commons, Secretary of State, and for a short period First Lord of the Treasury in 1807, the head of “All the Talents” Administration. In 1809, the resignation of Lord Castlereagh and Mr. Canning left Lord Liverpool the only Secretary of State, performing the business of three departments. In this dilemma, official letters were addressed to Earl Grey and Lord Grenville, proposing the immediate formation of a combined ministry. They were both in the country when these communications reached them. Earl Grey at once declined all union with Mr. Percival and Lord Liverpool, and did not come to town. Lord Grenville, who was in Cornwall, came immediately to town, but the next day declined the proposed alliance, because he should not be able to view it in any other light than as a dereliction of principle. It is said, we know not how truly, that the secret of the authorship of *Junius* will be developed by the death of his Lordship, as it is reported that a Noble Lord, a relative to the deceased, who is not now in this country, has been repeatedly heard to declare that the secret was in his kinsman’s keeping, and would be disclosed.

Lord Grenville was a Student of Christ Church.—In 1779 he gained the Chancellor’s Prize for a composition in Latin Verse, the subject *Vis Electrica*. He took the Degree of B.A. on the 23d of Dec. 1809; his Lordship was presented to the

Degree of D.C.L. by diploma, nine days after his election to the Chancellorship.

The Duke of Portland died on the 30th of Oct. 1809. On the decease of his Grace, the candidates for the Chancellorship were Lord Grenville, Lord Eldon, and the Duke of Beaufort. The election commenced at ten o’clock on Wednesday morning, Dec. 13th, and continued sitting day and night, without any adjournment, till ten o’clock on Thursday night, when the numbers were declared as follows:—

For Lord Grenville	406
Lord Eldon	393
Duke of Beaufort	238

Majority for Lord Grenville 13

The number of those who were entitled to vote amounted to 1282. Out of this number 1037 polled.

The installation of Lord Grenville took place in the Theatre, on Tuesday, July 3d, 1810. The whole of the week was a jubilee, which concluded with a most splendid exhibition—the ascent of the late Mr. Sadler and his son in a magnificent balloon from Merton Fields.

Several of our friends having asked us questions relative to the eligibility of persons to fill the high office of Chancellor, we think the following list of the Chancellors from 1552 will be interesting to many of our readers:—

1552, Sir John Mason, Knt.
1556, Cardinal Pole, Abp. of Canterbury.
1558, Earl of Arundel.
1560, Sir John Mason, Knt.
1564, Earl of Leicester.
1588, Lord Chancellor Hatton.
1591, Earl of Dorset.
1608, Bancroft, Abp. of Canterbury.
1610, Lord Ellesmere.
1616, Earl of Pembroke.
1630, Laud, Abp. of Canterbury.
1641, Earl of Pembroke.
1643, Marquis of Hertford.
1648, Earl of Pembroke.
1650, Oliver Cromwell.
1658, Richard Cromwell.
1660, Marquis of Hertford, and Duke of Somerset, restored.
1660, Earl of Clarendon.
1667, Sheldon, Abp. of Canterbury.
1669, Duke of Ormond.
1688, Duke of Ormond, grandson of the above.
1715, Earl of Arran.
1759, Earl of Westmoreland.
1762, Earl of Litchfield.
1772, Lord North, afterwards Earl of Guildford.
1792, Duke of Portland.
1809, Lord Grenville.

MARRIED.

At St. George's, Hanover-square, by the Rev. C. T. Longley, D.D. Head Master of Harrow School, the Rev. G. E. Gepp, M.A. Fellow of Wadham College, and Assistant Master of the same School, to Emma Sophia, third daughter of the late Matthias Austy, Esq. of Dusseldorf.

At St. Giles's church, Oxford, by the Rev. Robert Clifton, Rector of Somerton, the Rev. R. C. Clifton, Fellow of Worcester College, to Charlotte, third daughter of Percival Walsh, Esq. of St. Giles's.

At Westbourne, Sussex, by the Rev. Charles Page Eden, M.A. Fellow of Oriel

College, the Rev. Robert Eden, M.A. Fellow of Corpus Christi College, and Head Master of Hackney Grammar School, to Emily, daughter of the late John Cousens, Esq. of Prinsted Lodge, Sussex.

At Bridgewater, the Rev. J. Allen Giles, M.A., Fellow of Corpus Christi College, Oxford, to Anna Sarah, youngest daughter of the late Frederick Dickinson, Esq., of His Majesty's Victualling-office.

At Pitminster, Somersetshire, the Rev. Nutcombe Oxnam, Fellow of Exeter College, and of Upton-on-Severn, Worcester-shire, to Jane, daughter of J. Gould, Esq. of Amberd, Somerset.

CAMBRIDGE.

ELECTIONS.

The Rev. G. Pearson, of St. John's College, Cambridge, and Rector of Castle Camps, Cambridgeshire, to be Christian Advocate, on the resignation of the Rev. J. A. Jeremie, Fellow of Trinity College.

John Rowlands, B.A., and George Whitaker, B.A., of Queen's College, have been elected Fellows of that Society.

A Craven Scholarship has been declared vacant, by the Rev. W. Aldwin Soames, of Trinity College, having accepted the Vicarage of Greenwich.

PRIZE SUBJECTS.

The subject of the Seatonian prize-poem, for the present year is, "*Jacob*."

The following is the subject for the Hulsean prize for the present year:—"How far the political circumstances of the Jewish nation were favourable to the introduction and diffusion of the Christian Religion."

Smith's Prizemen: — Kelland, Queen's College. — Birks, St. John's College.

The following are the subjects of examination in the last week of the Lent term, 1835.

1. The Gospel of St. John.
2. Paley's Evidences of Christianity.
3. The Eleventh Book of Homer's *Odyssey*.
4. The Tenth Book of Quintilian.

BACHELORS' COMMENCEMENT, January 18, 1834.

[Those gentlemen, whose names are preceded by an asterisk, have one or more terms to keep previous to being admitted to their degrees, although they passed their examination in the following order of arrangement. Those within brackets, or preceded by a †, were equal.]

MODERATORS.

John Hymers, M.A. St. John's. | Henry Philpott, M.A. Cath.

EXAMINERS.

Edwin Steven-ton, M.A. Corpus. | Charles Whitley, M.A. St. John's.

WRANGLERS.

Kelland, Qu.	Creuze, Joh.	Hutchinson, Magd.	Low, Joh.
Birks, Trin.	Fletcher, Pemb.	Darley, Christ's	Marsh, Trin.
Stevenson, Trin.	Cocker, Pet.	Lawson, Magd.	Rolfe, Joh.
Pryor, Trin.	Hey, Joh.	Dalton, Caius	Cock, Trin. }
Hoare, Trin.	Trentham, Joh.	Hulton, Trin.	Isaacson, Sid. }
Main, Qu.	Gooch, Trin.	Morton, Trin.	Vaughan, Christ's
Bullock, Joh.	Evans, Pet.	Hanson, Pemb.	Weldon, Joh.
Bates, Jesus	Irwin, Caius		

SENIOR OPTIMES.

Yarker, Caius	†Selwyn, Trin.	Webster, Qu.	Ouvry, Trin.
Carlyon, Em. }	Cory, Pemb.	Nevin, Joh.	Bryer, Joh.
Forsyth, Trin. }	Smyth, Trin.	Drew, Joh.	Jenner, Joh.
*Huxtable, Joh.	Palmer, Trin.	Wood, Joh.	Wilkins, Qu.
*Crow, Christ's	Bedford, Pet.	Platten, Emm.	Bramah, Trin.
Wilkinson, Qu.	Marsden, Corpus	Hanson, Emm.	Williams, F.S., Trin.
†Giles, Joh.	*Wharton, Joh.	Cumming, Emm.	Coates, Joh.

Cotterill, Joh.	Bromehead, Caius	Warter, Magd.	Johnstone, Trin.
*Braithwaite, Clare	Sandford, Joh.	Bailey, Trin.	Morison, Trin.
Walker, Christ's	Gleadowe, Caius	*Jenkins, Trin.	Edge, Emm.
Donaldson, Trin.	Barber, Corpus	*Lushington, Trin.	Darnell, Trin.

JUNIOR OPTIMES.

*Haigh, Cath.	Wright, Trin.	May, Jesus	Fearon, Joh.
Barrow, Caius	Barnes, Joh.	Downes, Trin.	Bishopp, Pet.
Rawes, Clare	Hurst, Clare	Morant, Magd.	Teale, Joh.
Skrimshire, Cath.	Williams, A., Trin.	Holmes, Trin.	Parry, Magd.
Goodchild, Magd.	Nicholls, Trin.	Phillips, G.P. Trin.	*Kennedy, Joh.
Buswell, Qu.	Hulbert, Sid.	Bullock, Corp.	*Leathley, Trin.
Foster, Magd.	Simson, Clare	*Boys, Joh.	*Saunders, Cath.
Wilson, Joh.			

Bull, Sidney	Farmer, Trin.	Marsh, Joh.	Smoothy, Joh.
Carver, Caius	Harston, Clare	Pulley, Chr.	Tocker, Trin.

Bull, Cath. }	Kinsman, Trin.	Partridge, Trin.	Lloyd, Trin.
Dewdney, Trin. }	Sterling, Trin. H.	Rickards, Trin.	Du Sautoy, Sid. }
Kendall, Joh.	Groomes, Qu.	Bromley, Caius	*Hale, Trin. }
*Meyler, Joh.	Henry, Trin. }	Bree, Qu. }	Fussell, Sid. }
Bailey, Cath. }	North, Trin. }	Oliver, Tr. H. }	Ratcliffe, Joh. }
Flintoff, Trin. }	Gladwin, Jes. }	*Wood, Caius	Spencer, Jes. }
Cundill, Joh.	Hellyer, Joh.	Kinglake, Trin.	Theobald, Jes. }
Green, Magd.	Lister, Trin. }	Stoneham, Pet.	Dundas, Magd.
Drinkwater, Joh.	Lampet, Corp.	Fish, Trin. }	Pardoe, Joh.
Elwin, Pem. }	Maxwell, Joh.	*Vander } Trin.	*Thompson, E. Trin.
Gardiner, Trin. }	Nottidge, Jes. }	Meulin, }	Yonge, Joh.
Johnes, Christ's	*Bridge, Qu.	Curcham, Trin.	*Wauchope, Cath.
Boutell, Joh.	Eales, Trin. }	*Thompson, Trin.	Lacy, Pem. }
*Kelly, Cath.	Grasett, Joh.	Sherard, Joh.	Wilding, Trin. }
*Mackie, Pemb.	Sanders, Trin. }	*Carleton, Trin. }	Wylde, Joh. }
*Freke, Trin.	Oldfield, Joh.	Smith, H.W. Joh. }	Cautley, Jes. }
*Dobson, W. Joh.	Jackson, Emm.	Arabin, Trin.	Eyre, Trin. }
*Allen, Qu.	Holdich, Clar. }	Mann, Clare	Forster, Cor.
White, Pet.	Martin, Jes. }	Baker, Clare	Hill, Pet. }
Bevan, Trin.	*Bennett, Qu.	Newby, Joh.	Heslop, Qu. }
Foljambe, Clare	Burgoyne, Trin.	Pyne, Caius	Howes, Mag. }
Aspinall, Trin.	Parker, Cath. }	Macpherson, Trin.	Cogan, Cath.
Nantes, Trin.	*Powys, Trin. }	*O'Brien, Trin.	Bazeley, Qu.
Breay, Queen's	Watson, Cai. }	Haslewood, Chr. }	Herring, Corpus }
Hamilton, Joh.	Currie, Em.	*Henniker, Joh.	King, Pemb. }
Dobson, R.S. Joh.	Love, Cor.	*Moncrieffe, Trin.	*Newman, Trin.
Mills, Clare	*Bushe, Trin. }	*Audry, Joh. }	*Heysett, Trin.
Carter, Trin.	*Norgate, Cor.	Bindloss, Mag. }	Peers, Cath.
Bell, Pet.	Storer, Tr. H.	Hurlock, Joh.	Sharpe, Qu.
Melson, Trin.	Needham, Jesus.	Oldham, Emm.	Reeve, Trin.
Williamson, Cath.	Darton, Pet. }	*Roberts, Pet.	
Moore, Joh.	Johnson, Joh. }	Langford, Sid.	
*Dashwood, Corpus	Browne, Trin. }	*Grey, Trin.	Blunt, Trin.
Crichton, Corpus	Highmore, Joh.	Newton, Trin.	Caddell, Corpus
Ilderton, Pet.	Tyson, Qu. }	Smith, J.W. Jes. }	Carmichael, Trin.
Robertson, Trin.	Dixon, Joh.	Thompson, T.C. Tr.	*Freeman, Pet.
*Ramsay, Trin.	Tippet, Pet.	Whitaker, Magd.	Gale, Pet.
Paget, Trin. }	Turnor, Trin.	Creswell, Emm.	Luxford, Trin.
*Whiting, Mag. }	Buttmer, Clare.	Thornhill, Joh. }	Whalley, Joh.
*Marsh, Cath.	Godfrey, Jes. }	*Watson, Trin.	
Nixon, Trin. }	Latimer, Trin.	Watherston, Em.	
Sharpley, Joh. }	Goodwyn, Joh.	Wilson, Pet.	
Bibby, Joh. }	Croke, Jes. }	Bishop, Cath.	
*Peacock, Trin. }	Crosier, Cath.	*Letts, Sid.	

ÆGROTAT.

*Smith, E.L. Joh.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Nov. 25, Professor Airy, one of the Vice-Presidents, being in the chair. Various presents were announced, among which was a collection of Vesuvian Minerals, presented by the Rev. R. Willis. A beetle, found in the centre of a block of mahogany, presented by Mr. Metcalfe, was commented on by Prof. Henslow. A paper, by Mr. Lowe, of Madeira, was read, on a rare molluscan animal, termed *Umbrella*, illustrated by a drawing. Mr. Hopkins gave an account, illustrated by various maps and sections, of the geology of Derbyshire, which gave rise to several remarks on the part of other members.

A meeting was held on Monday evening, Dec. 9, Dr. Clark, one of the Vice-Presidents, being in the chair. There was read a memoir by Professor Moseley, of King's College, London, "On the general conditions of the equilibrium of a system of variable form; and on the theory of equilibrium, settlement, and fall of the arch." Professor Farish made a statement concerning a splendid meteor, resembling a falling star, observed by him on the 26th of September last, at a quarter before seven in the evening. Professor Sedgwick gave an account, illustrated by maps and sections, of the geological structure of Charnwood

forest, in Leicestershire, and of the neighbourhood. He observed that the secondary strata in the neighbourhood of this group of primary rocks appear in a very regular and undisturbed position; the new red sandstone, lias, and oolites succeeding each other in the usual order; that therefore the attempts recently made to obtain coal by sinking through the terrace of Billesdon Coplow, the outcrop of the inferior oolite, must necessarily end in disappointment and loss. He stated also that "the forest" consisted of masses of granite, syenite, porphyry, and grauwacke slate; of which the slate was clearly stratified; the stratification having reference to an anticlinal line of elevation; the direction of this line being about N. W. and S. E. and the slate-rocks dipping from it to the N. E. and S. W. The disturbance produced along this line may be further traced, on the N. W. of the forest, in the inclined position of several detached masses of mountain limestone, which stand like islands in the plain of the red marl: dipping, on the whole, towards the S. W. so as to pass under the coal measures of the Ashby de la Zouch field; and therefore to be considered as a prolongation of the S. W. side of the Charnwood forest saddle. The granite occupies the skirts of the forest on the east, south, and west. This communication gave rise to observations from several other members.

NOTICES TO CORRESPONDENTS.

We rejoice in the approbation of our friend "R. P.;" the valuable work alluded to we possess. The pamphlets shall be noticed in our next. A few either of his practical or poetical lucubrations would be highly acceptable.

The remarks of "W. B. C." on the Great Council of the Jews, is under consideration.

We should have been very happy to have obliged "J. B. S.," but if he refers to our pages, he will perceive that no announcements of the nature he has forwarded are ever inserted.

"O. S." will perceive that we have availed ourselves of his kind communication.

The writer of a paragraph "On Oaths" seems to us to take a mistaken view of the subject. Mr. Howitt is so good a specimen of objectors to oaths, that we do not wish to see the privilege extended.

The communication of "E. E." shall appear in another shape in our next; he will perceive the reason of this change. We feel obliged for the Case and Opinions.

The circular forwarded by an "Old Subscriber" has already appeared in many of the newspapers.

We beg to thank a "Constant Reader" for his good intentions. He will see, in our number for December, our recorded opinion of "The Note-Book of a Country Clergyman."

Since the above was in type, we have received the volume of Sermons, for which we beg to offer our thanks. The kind proposal, as is seen from the above, will be readily accepted.

We will render "L." all the assistance in our power.